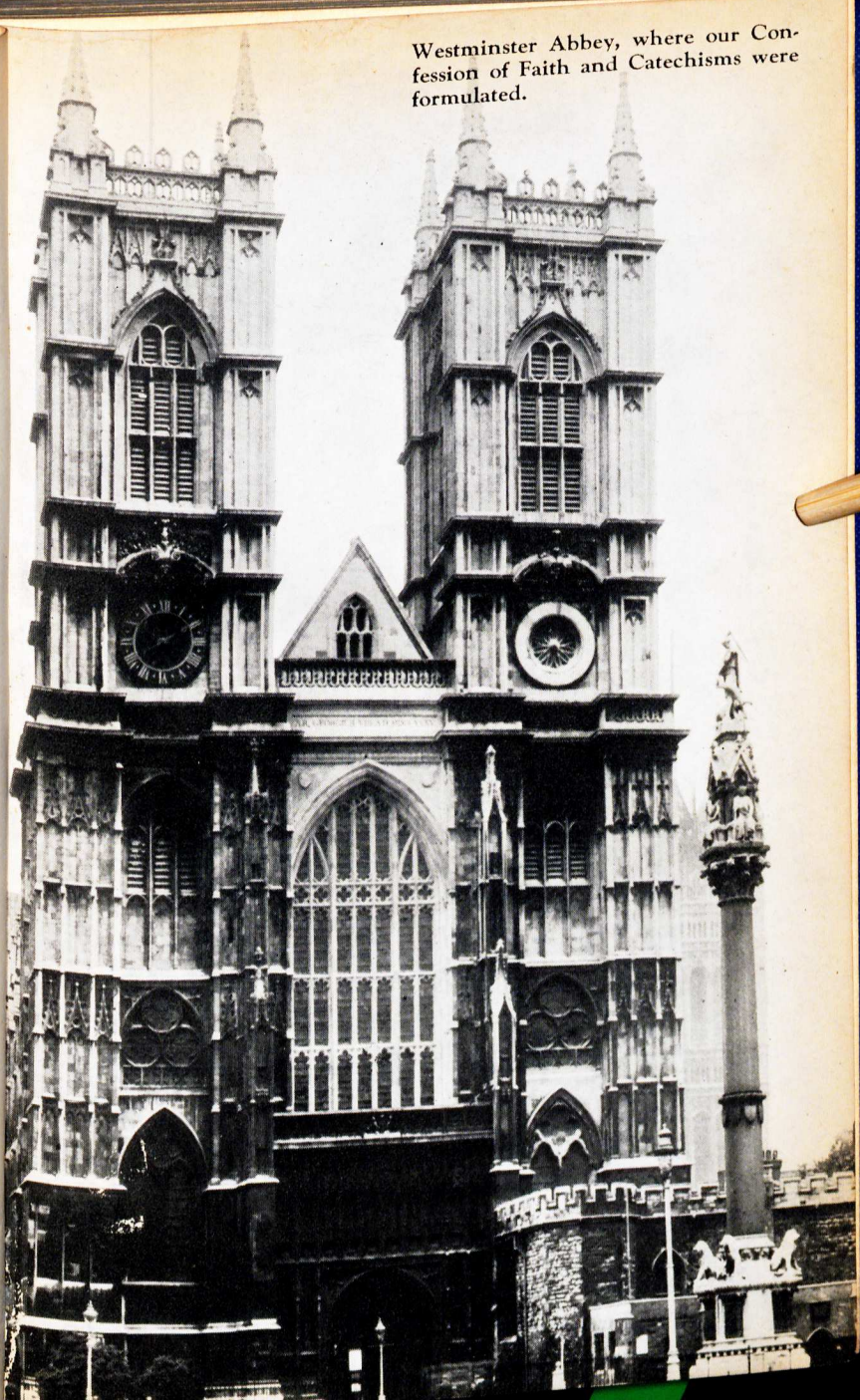
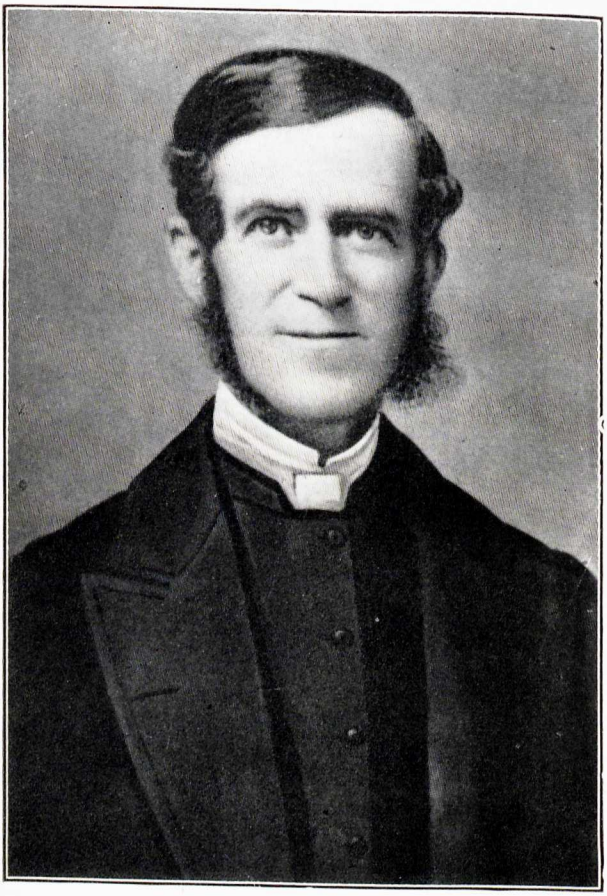
Our Heritage and Our Faith

Helen Stroudfoot



Westminster Abbey, where our Confession of Faith and Catechisms were formulated.



REV. JOHN GEDDIE, D.D.
Our first foreign missionary.

He sailed for the New Hebrides Isles in the South Seas in 1846

OUR PRICELESS HERITAGE

THE ESSENCE OF OUR FAITH

Our Priceless Heritage

By John McNab

Author of
"They Went Forth"
"In Other Tongues"

Published by
The 75th Anniversary Committee
of
The Presbyterian Church in Canada

NEC TAMEN CONSUMEBATUR

FOREWORD

PRESBYTERIANISM in Canada has had a long and glorious history. Our Presbyterian form of church government was first brought to Canada by the Huguenots in the year 1598. Later it was carried to the Maritimes and Quebec in the 1750's by settlers and ministers from the Old Land.

We celebrate in 1950 the 75th year of the formation of The Presbyterian Church in Canada by the various branches of our Church, which had existed prior to 1875. The committee in charge of the 75th anniversary celebration requested me to prepare the history in story form. So, with Dr. Mackenzie, I am privileged to have a part in this book designed for young and old.

The setting of the history of Presbyterianism amid a group of boys at St. Andrew's College is the creation of the writer.

I acknowledge my indebtedness to Miss Helen Mackintosh, M.A., for her careful reading of the manuscript and excellent suggestions, and to Mrs. Christine B. Ferguson for the final preparation of the manuscript.

JOHN McNAB

Toronto, February 1950.

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Chapter 1

THE BURNING BUSH

ARD BY YARD the Trinity College line had plunged deep into the St. Andrew's backfield with only three minutes remaining in a hotly contested game. The score was 9-5 in favour of Trinity and the ball was in their possession on the St. Andrew's twenty-yard line. Trinity was preparing for a second down, and their quarterback wondered whether to attempt a field goal or throw a lateral pass in the hope of another touchdown. He threw a long pass but Duncan McGregor of St. Andrew's jumping up intercepted the ball and started on a dash that carried him into Trinity territory before he was brought down.

"Hold that team," was the rousing cry of the Trinity supporters as they eagerly watched the clock. The ball was snapped out by Duncan MacGregor to his roommate, Dennis Campbell who, dodging two or three Trinity players, ran the ball over the Trinity goal for a touchdown. Duncan converted the touchdown that gave St. Andrew's the 11-9 victory.

As the Gray Coach, carrying the team from

Port Hope, sped along the shore of Lake Ontario, the harvest moon was rippling the waters. No group could have been happier than the St. Andrew's College boys over the victory snatched on the Trinity campus. The two D's, Duncan MacGregor and Dennis Campbell, were sitting at the rear of the bus when Ted Matthews, burly team captain, joined them and said, "Next week will be Thanksgiving and we will all be home."

"Dennis is going with me," said Duncan, "and we will be in the old Kirk at Oro when Dad delivers the Thanksgiving sermon."

"Presbyterians are clannish!" exclaimed Ted. "But they are a bit of all right. I suppose it was that slogan of your Church, 'Never say die,' or whatever it is, that brought you and Dennis over the Trinity line before the referee sounded his whistle."

Duncan smiled, "Better ask 'Tubby' to come back and explain the motto, he knows the story." The headmaster of the Middle School, a popular teacher whom the boys affectionately termed 'Tubby,' out of earshot, was invited back to explain to Ted and a number of others the motto of Presbyterianism.

"It all goes back thousands of years," said the young headmaster, "to the time that Moses was an exile from his own people. While he was watching the sheep one day he saw fire flaming in a thorn bush. Although he expected to see the bush burn to ashes, the flames leaped

and danced but did no damage. The bush stood unharmed and he heard the voice of God assuring him that, although the Israelites were passing through fires of persecution, He would see them safely through. So the bush that burned but was not consumed became a figure in the history of the whole Jewish race, with God working through that history."

Ted quietly interrupted, "But how does that come to be a motto or emblem of the Presbyterians?"

"That question I was about to try and answer," said the master. "Since Jesus brought the world saving faith, the Christian Church has been through fires of persecution and almost endless trials. There have been periods when His followers were beaten and stoned and even put to death. Again and again false prophets and some timorous people said that the Church of Jesus could not survive. But the foes without could not overthrow it, although the foes within brought it to a state of weakness, and the decay of truth and of true Christ-like living inside the Church brought a time of darkness and peril. But in some faithful hearts the true fire was always ablaze. Through the centuries since Christ the Church has been like a bush burning, nevertheless flourishing.

"You all must be tired after your strenuous game," said the master, "and I cannot explain now all about the period of the Reformation

when the Church having fallen into corruption was cleansed of its dross and reformed. It was after that time that the Burning Bush became the emblem of the Presbyterian Church with the motto of *Nec Tamen Consumebatur.* In France, where the Huguenots suffered so much persecution and martyrdom, a seal was made in 1583 representing a Burning Bush with the words around it, "I am being burned but not consumed." Then the emblem was used in Scotland in the following century of cruel persecution. The persecution of the Covenanters brought the Church of Scotland to print this symbol on their publications, and since then it has spread across the Presbyterian Churches of the world."

Duncan asked, "Does the motto mean the Church of Jesus cannot die?"

"Not exactly," answered the teacher, "it means *not being consumed,* but Dennis there will tell you that the Irish Presbyterians have a very lively motto, *Ardens Sed Virens,* which means *Burning but Flourishing.*

"Good," exclaimed Dennis sleepily. "Could we get some more of this story another day?"

Chapter 2

HOW THE CHURCH BEGAN

THANKSGIVING week-end at the Oro manse was one that Dennis would always remember. The leaves of the tall Canadian maples behind the church had turned to scarlet and gold. When the congregation gathered that Sunday morning, the Rev. Alistair MacGregor not only spoke of God crowning the year with the fruits of the field but he raised his voice in praise for the freedom that permitted us to worship God in the way that we pleased. As Dennis sat in the manse pew he felt glad that he was in the line of such a priceless heritage.

After Thanksgiving dinner on Monday when the lads were packing their bags for the train, Duncan's mother supplied them with several treats to carry to their dormitory. On coming down to the study Dennis took the opportunity to ask his host if he would tell him when the Presbyterian Church first took root.

"That takes you back a long time, Dennis," said Alistair MacGregor. "The history of the

Presbyterian Church begins in the *Acts of the Apostles.*"

Duncan chimed in, "Dad, the Middle School headmaster was talking to us in the bus and he is going to start some evening to tell us about its origin or birth during the Reformation."

"Quite true, my son, there was a re-birth of Presbyterianism on the continent and in Great Britain because of the reformation of the Church, but there are distinct and unmistakable signs that the early Church, which began with the coming of the Holy Spirit at Pentecost, had elders appointed to govern it in the first century," said his father.

"The work of the Apostles," he continued, "was very much the same as that on a foreign mission field, where our pioneer missionaries go from place to place telling the story of Christ's salvation until a church is formed and in time native leaders are trained and appointed to take over.

"There was a precedent for such appointments of leaders in Roman and Greek communities, and also in the Jewish Synagogue. These had elders who were responsible for their districts, much as our aldermen (or eldermen) are for the material conditions within a city. Wherever the Apostles met with a ready response to their message, they ordained or set apart presbyters or elders to carry on the local congregation, while they went further and further afield on their missionary journeys. The pattern on which all

Christian Churches were organized was the selection of such spiritual leaders for the oversight of the local church.

"When were Bishops appointed?" asked Dennis. "Or did that come later?"

"Yes," replied the Rev. Alistair MacGregor, "that is a most important thing for all young Presbyterians to understand. The words, Presbyter, Bishop, Ruler, Overseer and Shepherd, were at one time almost identical in meaning. In the *Epistles* as well as in the *Acts of the Apostles* the terms were interchangeable.

"The Church throughout the first century was ruled by presbyters, whose task it was to govern and lead in spiritual things, and deacons were later appointed to care for the poor and attend to the church finances. All these presbyters were equal. No one was above the others. That is one of the finest things in our whole Christian heritage. Every Christian has a right to share in spreading the Gospel story and we are all ministers or priests before God. And, as you know, even the Apostles, although some had special gifts, were all equal and no one dared claim special eminence. They and the presbyters were simply fellow-Christians."

"But," exclaimed Duncan, "all Churches are not so organized that the people share in the government. Can you tell us what happened?"

"Throughout the Apostolic Age, as the first

century is called, we had government by presbyters. But as the Church grew, certain responsibilities were laid upon the presbyters in leading cities. They were given oversight of some of the newly established or smaller churches and in time custom gave special prerogatives and also a different connotation to the one named bishop.

"As time went on, what we now call 'orders' in the churches came definitely to the fore. We are not criticizing these, because as Presbyterians we do not believe that our Church is the only true Church, we are catholic in our thoughts about other believers. But renowned Roman Catholic and Episcopalian scholars have admitted that in the early Church *Bishop and Presbyter* had the same meaning.

"Now," said Duncan's father, "it will soon be train time, but when you talk with your master again he will possibly tell you that the powers of bishops grew, until about the beginning of the sixth century the Bishop of Rome became the Pope, or *Papa,* and claimed in time authority over the Western Church.

"Always remember, my boys," he said in parting, "that the true Church is composed of all faithful followers of Jesus and the thing which qualifies us for His ministry is the gift of grace. If the Church had always kept that in mind there would have been no need of a Reformation."

"Come," said Duncan, "let us catch the train."

Chapter 3

THE DAWN OF THE REFORMATION

FOOTBALL practice absorbed all their spare time in the week that the lads returned to college. Their great rivals, Upper Canada College, were due for their annual visit to St. Andrew's on the coming Saturday. It was Friday afternoon, when the lads were completing a light signals practice, that they arranged with the young headmaster for another informal chat after Chapel service on Sunday evening.

"Tubby" came, accompanied by the doughty Irish Presbyterian minister of Aurora. "Now, boys," he said, "I brought along the Doctor to help us in any obscure points that might rise." Several other students joined Duncan, Ted and Dennis as they sat around the big log fire in the common room.

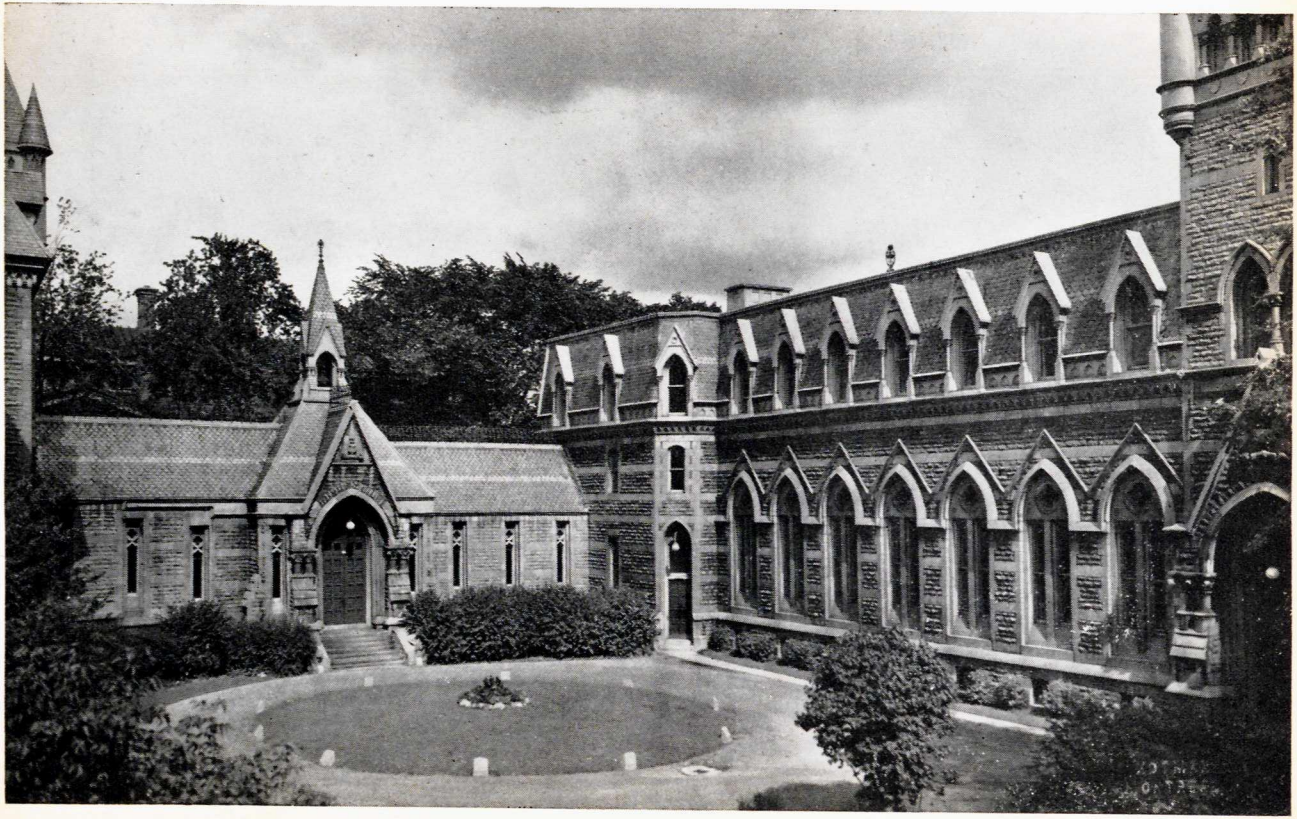
It was Dennis that spoke first. "What some of us would like to know is what went wrong with the Church that it needed to be reformed. Perhaps you would also give us the exact date of the Reformation, since we are not certain of it."

The master began to explain that both these questions went to the very heart of the whole Reformation story. But no one could really fix an exact date and say that at that hour or even in that year in such and such a country the Reformation began. "You remember, perhaps, what your history teacher has told you about the Renaissance."

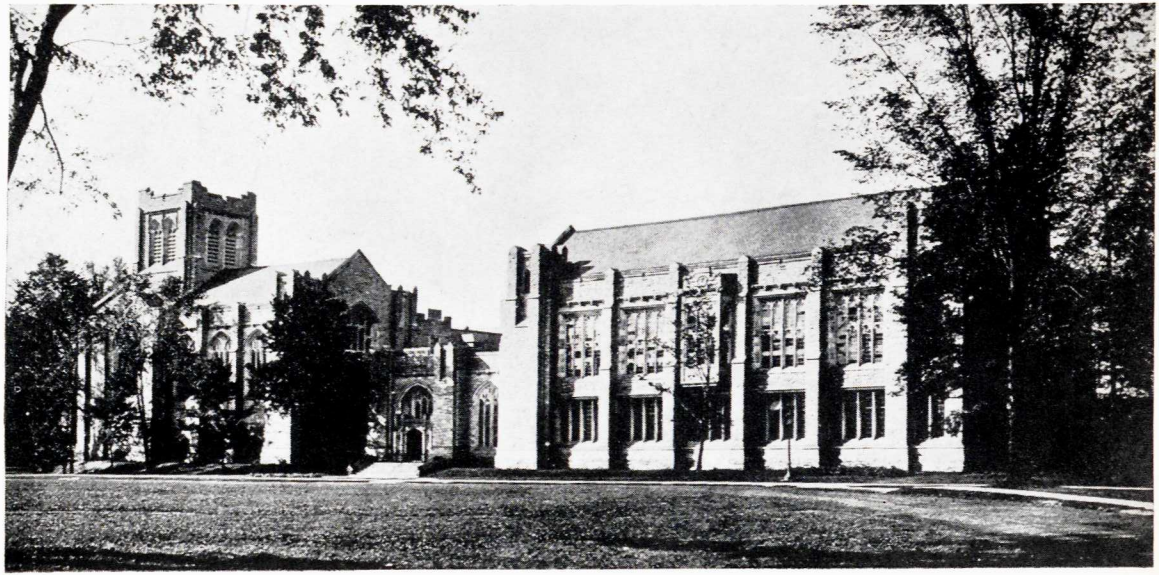
One or two nodded dubiously, but Freckles, sometimes spoken of as "the brain-trust," said, "Sir, that was the time around the fourteenth century when there was a revival of interest in Greek, Latin and Hebrew literature. I fancy that, although not in a big way, there was also a wider spread of learning."

"Quite true," said the teacher, "and that new spirit or change in mental outlook throughout the countries and the rise of national autonomy caused widespread dissatisfaction in many lands with the ignorance and even moral laxity of the clergy. Moreover the Church in each country was ruled from Rome, and many Popes had become skilful in playing politics, so that they were forever attempting either to have one monarch crowned or another deposed. Then in order to maintain their own position in a lavish manner they commenced to extract exorbitant taxes from the members of the local churches until these began to cry out against the burden."

"Were these the causes, then, that led to the Reformation?" inquired Duncan. "But who led the revolt?"



THE QUADRANGLE AT PRESBYTERIAN COLLEGE, MONTREAL



KNOX COLLEGE, TORONTO

Facing University of Toronto Campus

"Let me turn you over to the Doctor here as he is an authority on the Reformation," said the master.

"This has been most interesting," began the learned doctor, whose board of management once had to extend the bulletin board to include all his degrees. "I understand that you have been talking about the growth of the Church since the time of the Apostles and early government by presbyters or bishops until it had become, in the West, one great Church. This came under the control of a Pope, or as was the case about the end of the fifteenth century, two or three rival Popes.

"Yes, it was one great Church, but its unity was dependent upon force and not upon harmony within. In fact, the Church had to use very worldly weapons to maintain its authority. Inquisitions, which caused men and women to be cruelly tortured and even put to death, were carried out in the manner of the Gestapo persecutions under the Nazis. The Church had really become secularized at the top, and divorced from the hopes and desires of millions who still dreamed of what a Church should be.

"Let us be absolutely fair about this. On several occasions Church councils tried to introduce moral and administrative reforms from within. These failed though in the end the Reformation was both begun and carried out by great scholars and famous preachers of the Church.

"Duncan here has asked about the reasons for reform. Many things had become part of the teachings of the Church that were not found in either the Old or the New Testament. The worship of the Virgin Mary was begun, for instance, although it is not to be found in the Scriptures and this gives to her adoration that can be rightfully given only to God. Then the Church stated that there was a place or state after death called Purgatory, and that it was always necessary to confess your sins to the priest in order to obtain forgiveness. To bolster up the Church revenues another false practice began, the sale of indulgences, which were simply printed pardons of sin issued in the name of the Pope. Money was asked for these Papal pardons, especially for those indulgences that would take one's friends out of Purgatory.

"As your teacher has said, the exact time of the beginning of the reform movement cannot be fixed, nor was one man responsible. The reformers simply rose because of the growing demand for cleansing and the result of their work was not a new Church, but a purified and ennobled branch of the Christian Church, going back to the New Testament practice.

"The Reformation proper had several forerunners. The outstanding names are those of John Wycliffe in England, John Huss in Bohemia, and Savonarola in Florence, Italy. Wycliffe and Huss maintained that the true head of the Church was not the Pope but Christ and

that money payments for sin effected no true forgiveness. Savonarola called the Church to true repentance. But their efforts roused bitter opposition from the Popes. Huss was condemned and burned by the Council of Constance in 1415, Savonarola was hanged and his body burned in 1498. The bones of Wycliffe, who had died peacefully, were dug up and burned by order of the Church Council of Constance."

"Goodness," exclaimed Duncan, "when Dad thanks God for our freedom to worship, none daring to make us afraid, they are no empty phrases."

"Outstanding as these forerunners were," the doctor continued, "there is one date in the history of the Church, really of our democratic world, that can never be forgotten. It is the day that you call Hallowe'en, October 31, and the year was 1517. At noon on that day, Martin Luther, professor of the Black Monastery at Wittenberg in Germany, nailed a document, called the 95 theses, on the door of the Castle Church.

"In the spring of 1517, a Dominican priest, Johann Tetzel, had begun to sell indulgences for sin in certain German provinces. Luther found some of his own Wittenberg church people purchasing these indulgences despite the fact that their lives were still steeped in sin.

"For many years Luther had been battling against some of the Church teachings, and had been struggling with himself, and he had found

that not by his own works, nor by any merit of his own, but only by faith in God and the grace of God could he receive forgiveness of sins. So this widespread sale of indulgences roused Doctor Martin Luther to protest openly against the greed for wealth that was at the root of this practice. But Luther's anger was all the deeper because he had come to feel that, 'It is not enough to believe in a general way that God forgives sin, You must also believe that God forgives You.'

"Luther's courageous stand against the scandal within the Church that the sale of indulgences was causing brought him into conflict with many narrow-minded superiors who were profiting by these sales. Finally, he was summoned to appear before the Reichstag, or German Council at Worms on April 17, 1521. There was no opportunity for debate nor liberty of discussion. Luther was asked by the prosecuting priest if the books shown in the Court were his and if he would recant the opinions expressed in them or not. On the next day, Luther stood again before all the might of Germany and the Roman Church and said that he would not recant one iota unless someone could prove from the Word of God that he was in error.

"This, young men, is considered one of the most dramatic moments in history. As the Emperor of Germany listened in amazement to this young leader, Luther is said to have uttered the memorable words, 'I cannot do otherwise. Here I stand. God help me, Amen.' "

"Wonderful," said Ted, "almost like the sermon by the Rector last Sunday, when he told us that Peter before the Council at Jerusalem said, 'We ought to obey God rather than men.' "

Chapter 4

LIGHT AFTER DARKNESS

DUNCAN AND DENNIS were thrilled with that chat by the fire. Freckles afterward told Ted that he had a whole flood of questions to ask and hoped to be invited to their next gathering. Dennis had written to his Dad, who was a lawyer down in Glengarry, and told Duncan that in reply his father said that a friend of his in the ministry was once asked by a prominent layman if some Sunday morning he would preach a sermon telling the people what happened between Pentecost and the Reformation.

"Well," said Duncan, "very few people are aware of what happened in the days that Jesus lived, let alone the work of the Church in the centuries since. The Doctor's wife has invited us to the Aurora Manse next Sunday evening and we are going to learn more about the Reformation."

Sunday evening saw almost all the lads that regularly attended morning service gathered in the Manse study. Others like Ted and Freckles had been cordially invited. The lads looked

around at the well-filled library shelves and one of them said there were a lot of books to dust.

The middle school headmaster again presided informally. "Last week," he began, "you will remember we had just reached the heart of the Reformation in Germany. Freckles stopped me in the corridor during the week to inquire how the good news spread to other countries. I had hoped that the Doctor and myself had made it clear that the work of reform was going along simultaneously in different countries but that in Germany the courage and vision of Luther had found a quick response from princes and people and the persecution of that valiant monk had made his supporters realize that the purified and enlightened Church must have a form of government separate from the hierarchy and its manifest corruption. I have asked the Doctor this evening to tell you the story of France and Switzerland, where the re-birth of Presbyterianism began."

"One thing that I know I have not made clear," said the Doctor, "is the sorry fact that the Christian Church in the Middle Ages had preached and taught the base and demoralizing surrender of the individual. It had stressed the surrender of his understanding to the Church, of his conscience to the priest, and of his will to the prince. And woe betide even those of giant intellect who dared to challenge this unfortunate plight of the people.

"There was a lad, named John Calvin, who

came to college in Paris at the age of fourteen. John had been born in Noyon in 1509, and while I do not want to bother you with dates, you must think about the world of adventure into which he came. You are now living in what will undoubtedly be looked on as a great turning point in history. Think! Columbus and Cabot had sailed the Atlantic on voyages of exploration a number of years before Calvin's birth, Luther nailed his theses in 1517, and in the university circles to which Calvin came in 1523 great teachers like LeFèvre and Cordier were instilling into their students the supreme authority of the Word of God and the love of Christ. Such things were an adventure in the realm of the spirit, a bursting of the bonds that had bound humanity.

"Tonight we want more particularly to think of the contribution of Calvin. He has been called by various historians the Aristotle, the Augustine, and the Aquinas of the Reformation. His leadership in social, educational and religious reform would give him a high place but more than any other tribute to his worth I value the estimate of Ernest Renan, who called him 'the most Christian man of his generation.'

"Calvin was in the birth throes of the new religious movement during his early days at the University. His early inclinations were towards the priesthood, and he was thoroughly trained in Latin by Cordier, a master of that language. Later, as he became a member of the movement to reform the Church, he turned towards law.

Then he took post-graduate studies in literature and added Greek and Hebrew to his knowledge of Latin.

"In Calvin's later teens France was in the midst of the struggle for religious freedom. Le Fèvre, who translated the whole Bible into French, was tried for heresy and finally had to flee from France. His Bible was proscribed and the translation consigned to the flames. Others charged with heresy suffered death by burning. Calvin, who had entered the struggle on behalf of the Reform party, fled from Paris and found refuge in Switzerland.

"Trumped up charges of sedition, wickedness and peculiarities of belief had been hurled against the Reformers. These false accusations the King of France believed and he lent his authority to cruel acts of persecution, Calvin began to write a volume to show what the faith of the Reformers actually was, and that handbook, *The Christian Institutes,* which was published when he was twenty-seven, is one of the world's greatest theological works. You can see, young men, the part that you can play in making a better world. For Calvinism was spoken of by the great Lord Morley as 'the faith that saved Europe in the sixteenth century.' "

"If I might interrupt here," said Freckles, "would you say that there were marked differences between the outlook of Martin Luther and John Calvin?"

"Without a doubt," replied their host, "there were great differences, although each had a profound admiration for the contribution of the other. Luther was a popular preacher, a leading figure as vicar of many churches and a theological professor when he nailed his theses to the church door. He hoped that his appeal to the Pope would bring reform of the abuses that he felt he must condemn, and he never expected to separate himself from the Roman system. Calvin was a young man of fine scholarly attainments, who saw from the beginning that the Reformers must have a connecting link between their many scattered and isolated congregations. So he studied the New Testament to learn from it the type of church government which prevailed in the first century.

"Calvin was passing through Geneva, about his twenty-seventh birthday, on his way to further quiet writing when Farel, who was Geneva's outstanding Reformed pastor, persuaded him to remain in that city; and give Bible lectures in the Cathedral of St. Peter's. From that time until his death he was the centre of the work of organization, a leading preacher, the founder of the University of Geneva and the author of many excellent Bible commentaries.

"The Reformers found that conditions within the Church required that it be re-formed. And Calvin went back to the New Testament, back to the Bible Church for his polity. He found that in later centuries the laity had lost all share

in the government of the Church and all participation in the Mass. So he restored the original order of presbyters and gave the laity a part as elders in the church government. Thus we owe to Calvin the re-birth of the Presbyterian system. What he worked out was not the invention of something novel, but the restoration of the holy, catholic, apostolic Church.

"At Geneva itself the Presbyterian system was not only instituted but practised. Calvin's own high ideals, his conception of the sovereignty of God and His divine purpose in all lives, coupled with individual responsibility and the high standard of life which the profession of Christianity involves, turned Geneva from a dissolute and grossly immoral city into a city partially cleansed from its evil works. John Knox, who lived in Geneva during the years of Calvin's leadership, said of that city, 'In other places I confess Christ to be truly preached; but manners and religion to be so sincerely reformed I have not seen in any other place beside.'

"Let me warn you, however, that Presbyterians do not regard themselves as the exclusive people of God. Just as Peter saw the vision in the *Acts of the Apostles* and heard the proclamation, 'In every nation he that feareth God and worketh righteousness is accepted with Him,' even so our Church believes and teaches. The distinguishing mark of the Reformed Churches is their catholic viewpoint."

"Was Calvin's work confined to Geneva?"

asked Duncan. "Or were his teachings carried elsewhere?"

"The answer to your question," said the genial doctor, "ought to be a good ending to our evening's talk. Geneva became a haven of refuge for reformers from many parts of Europe. There they shared in Calvin's sermons and lectures. France, his native country, had its young ministers trained at the Academy, now the University of Geneva, which he began. His form of church government was adopted in many countries, and his books became the rich mine of inspiration for theologians and preachers throughout Europe. The Huguenots of France, the sturdy Dutch folk, the Covenanters of Scotland, the Puritans of England, the Reformed Church of Hungary, and even the Pilgrim Fathers were all deeply indebted to the one who laid the foundations of civil and religious liberty, and today we share in the greater freedom that is happily ours in Canada."

As their evening talk ended, the master said, "Next Sunday evening we have a leading Toronto minister, of Scottish birth, speaking at the Chapel service and we may ask him afterwards to tell us something about the Reformation in Scotland and the work of John Knox."

Chapter 5

FOR CHRIST'S CROWN AND COVENANT

HAPEL SERVICE, with the visiting Toronto minister, was one to be long remembered. His text was from the seventeenth chapter of John's Gospel, *"This is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."* The preacher, whose hair was silvering, told with great sincerity and power how John Knox had found strength and sustenance in those words from John seventeen. The closing hymn was appropriate:

> *"A safe stronghold our God is still,*
> *A trusty shield and weapon."*

And, as their young voices rose in triumph, the teachers felt that some of the boys had accepted the underlying challenge.

Dennis went over to attend to a big log that would burn brightly during their evening chat, then the other lads that were interested gathered around. The minister, with the noticeable Scottish burr, was introduced as one who had studied and written on outstanding incidents in church

history and was now going to speak specially about Scotland's share in the Reformation.

"Many of you," he began, "have undoubtedly heard the saying that, 'the blood of the martyrs is the seed of the Church,' and when we speak of the Scottish Church, we are thinking of a Church that suffered greatly.

Several died for their faith before the Reformation had reached Scotland, but early in the sixteenth century Patrick Hamilton, a young Scottish nobleman who had carried the torch of Luther from the continent, was burned at the stake, through the machinations of Archbishop Beaton of St. Andrews. But the Archbishop learned that the new faith could not be stamped out through martyrdom."

Duncan was stirring as if ready to ask a question and the speaker waited. "I would like to know if it was simply a desire for pure doctrine that created the religious quickening of the Scottish people," asked Duncan.

"That was one important factor," said their guest, "because Scottish students had returned from England with John Wycliffe's teaching on the Headship of Christ and his emphasis on the Scriptures. Then when William Tyndale published the Word of God in the English tongue, copies were brought from the continent by Scottish merchants and eagerly read by the Scottish nobles and people.

"However, the Roman Church in Scotland was

overthrown not through zeal for pure doctrine alone. It fell because of its corruption. The Roman Church had only been in Scotland for five centuries. St. Columba, you will remember, had carried the Gospel from Ireland to the isle of Iona in the last half of the sixth century and his Celtic missionaries were in power until the eleventh century. After a few centuries of Roman supremacy; sloth, luxury, and vice invaded the religious communities, and the people became ashamed of the immorality and greed of the Roman clergy.

"So there arose a longing for the return of a purer and more primitive faith. The reformers in Scotland were well aware of what had taken place on the continent. Some of them drank deeply from Calvin's well. They knew that the Church at Geneva had been remodelled, according to the Word of God, and that its worship, doctrine, discipline and government had been patterned closely on the New Testament Church.

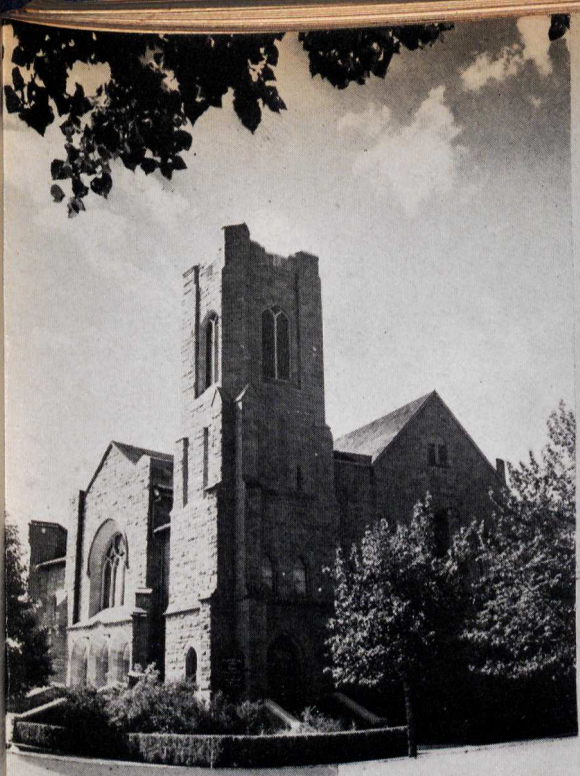
"Scotland owes a great deal to one leader, John Knox—Thomas Carlyle speaks of Knox as the man who set Scotland free and as the most outstanding figure in Scottish history. John Knox, if not a giant in stature, was a giant in spirit.

"Like other leaders of the Reformation, Knox had his share of suffering. He was born early in the sixteenth century, and trained for the priesthood, which he entered. Perhaps it was

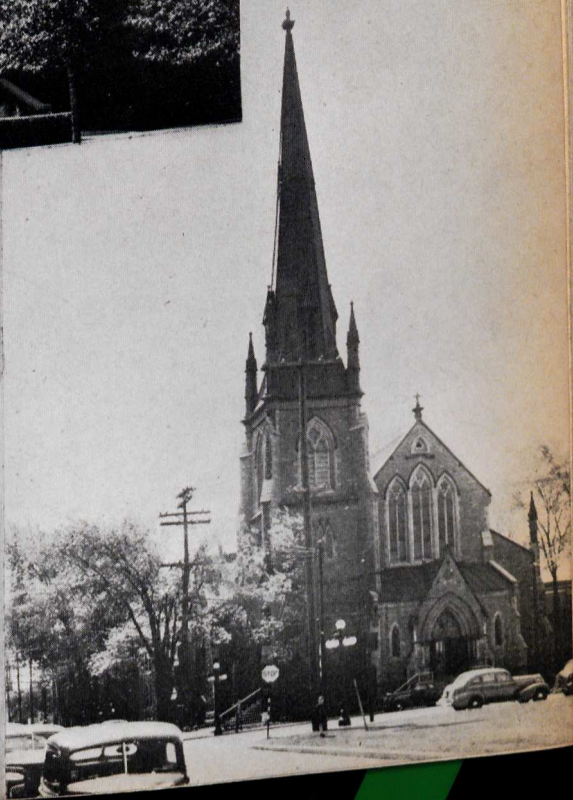
listening to young George Wishart's preaching that caused his transformation. Wishart had returned from Germany and was spreading the doctrines of the Lutheran Reformation. Knox became his travelling companion, carrying a two-handed sword to protect Wishart. Although Wishart was a much beloved figure among the Scottish people, he was seized by the Roman hierarchy and his strangled body was burned on March 1, 1546, in front of the castle of St. Andrews, under the eyes of Cardinal Beaton.

"Knox became the preacher at the Castle of St. Andrews almost a year later, and shared the fate of all the leaders when the French fleet captured the Castle. He was promised a safe conduct, but was thrown into the French galleys as a slave. Here he sat chained to a seat, enduring the lash of a taskmaster, and sleeping by night beneath the seat, without cover from the elements. This treatment the French Papists invented to subdue all who differed from them in religion. These torments, frail as he was, Knox endured for nineteen months, ever sustained by the hope that he would one day assist in bringing religious freedom to Scotland.

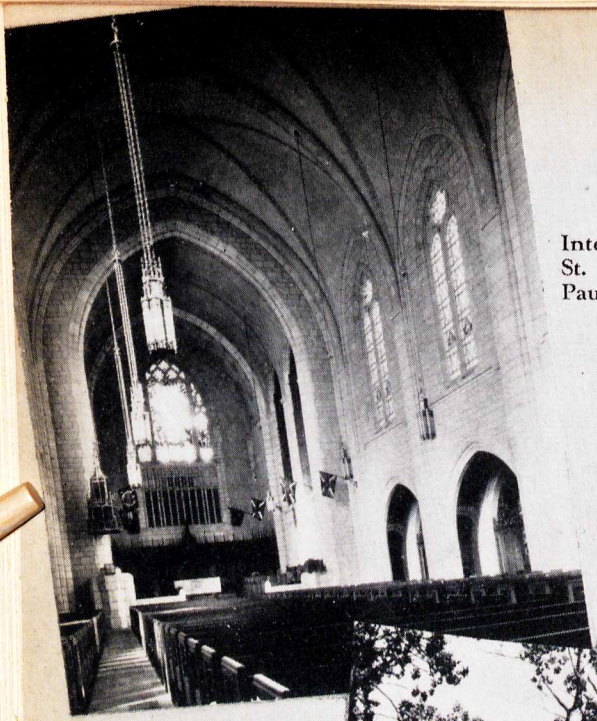
"Finally, the English Government secured the release of Knox and for five years he ministered in the Church of England, assisted in the preparation of the *Book of Common Prayer* and was offered the vicarage of All Hallows, London, and the Bishopric of Rochester. These he refused and when the tide in England again turned to-



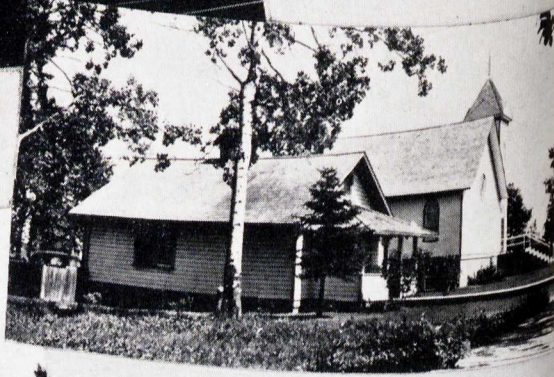
Grace Church, Calgary, Alta.



St. Andrew's Church, Ottawa, Ont.



Interior of Church of St. Andrew and St. Paul, Montreal, Que.



Rocky Mountain House, in the foothills of the Rockies, Alberta.

St. Paul's Church, Prince Albert, Sask., the pioneer church in that province.

wards Romanism, he escaped to the continent, where he sat at the feet of John Calvin and commingled with the leading reformers."

"He had a remarkable life," exclaimed Ted, "and he must have been a man of courage to endure under the circumstances."

"Of course, that was not the end," continued the speaker. "The Scottish nobles found the time opportune for the reformation of the Church of Scotland and asked Knox to return and give them his fearless leadership. Actually the thirteen years that followed were the crowning glory of his life, and then were laid the foundations of the reformed Church of Scotland.

"A great year in Scottish history is 1560, when the Scottish nobles covenanted to establish and maintain the Reformed faith. The first General Assembly met in the same year. Nevertheless, almost 130 years were to elapse before the power of Rome and even the power of the episcopacy were finally broken. Fierce were the fires that flamed in the Bush during those years, yet it was not consumed.

"The things that abide for all English speaking people because of the Scottish Reformation are many. Zeal for the Word of God and an educated ministry were in the forefront. Besides, they planned fearlessly to educate the people, desiring to see a school established in every parish.

"Knox had a tremendous struggle on his hands —the Queen, Mary of Scots, was an ardent Romanist and had been well trained by the Cardinal of Lorraine in France, but with her wit and fascination, her threats and her tears she was no match for the fearless reformer, who penetrated her mask and saw the subterfuge in all her dealings with the nobles and the people. When Knox died in 1572, with his finger pointing heavenward, the Regent, Morton, pronounced the epitaph over his grave, 'Here lies one who neither flattered nor feared any flesh.' "

Freckles was moving restlessly and the speaker halted. "Were these nobles and people of whom you have spoken the Covenanters? If so, why were they called by that name?" queried Freckles.

The doctor replied; "Scottish people were accustomed to making covenants. I spoke of that first covenant in 1560 to maintain the Scottish Church in the Reformed faith. But there was a desire later to make the Church of Scotland an Episcopal Church similar to the Church of England. Andrew Melville, who was at one time principal of Glasgow University, became the great Presbyterian leader after Knox. He was even more thorough than Knox in his organization and gave Scotland a complete form of Presbyterian government, in which no one minister was superior in status to the rest.

"Scotland's great covenant, however, was signed in Greyfriars Churchyard, Edinburgh, in Feb-

ruary 1638. Nobles and Commoners marched past for days and signed their names on the Covenant, stretched out upon the tombstones. This was the nation speaking and telling even the King that they would allow no earthly power to prevent them worshipping according to their conscience. It was that declaration of religious freedom that bound the Scottish people to resist any efforts to force either 'Popery or Prelacy,' upon them. In the fifty years that followed, the flower of Scottish nobility, clergy and people gave their lives as martyrs for freedom's cause. That is the reason that they were called Covenanters."

"Are there any great tales of heroism that you would wish to tell us?" inquired Duncan.

"Many are the great names of those who were burned or slain, but since you are all young folks let me tell you briefly of two young people whose testimony is a sample of Scottish character.

"A youth of seventeen, Andrew Hislop, saw his home plundered and levelled by the dragoons of Claverhouse, because his mother had given shelter to a Covenanter, and when the homeless lad was found in the field he had a Bible in his possession. The dragoons gave him no trial but told him to pull his bonnet down over his eyes, in preparation for death. Andrew, with the Bible in his hand, refused, saying, 'I can look you in the face; I have nothing of which I need to be ashamed. But how will you look in that day, when you will be judged by what is written

in this Book?' His blood a moment later stained the heather.

"That same day in 1685 a widow and a young girl, Margaret Wilson, were tied to stakes at low tide in the Solway Firth. The older woman was drowned first, and then Margaret, a girl of eighteen, was called upon to renounce her faith in the Covenant. As the waves steadily mounted, the young woman refused and sang a Psalm of victory as the tide took away her life. These were among the days when the flames burned and martyrs gave their lives in flood and in fire, but the Bush was not consumed."

The boys were ready to applaud and a sense of responsibility stirred within them. As Dennis joined Duncan on the way to the dormitory, he said, "Boy, what a wonderful heritage!"

Chapter 6

SNAG IN THE DISCUSSIONS

DEAR DAD,

When Ted asked that question in the Gray Coach about the Burning Bush he certainly started something. It is not only those of us who are attending the Presbyterian Church that are interested but several others have joined us in the quest of knowledge.

Dennis and I used to think that history was rather dry, but now we have come to think of it not in terms of dates but of events and great personalities. Freckles jokingly calls me Moderator but, as you know, I am much keener on medicine than I am on theology, although our chats this Autumn have made me do some thinking.

When I have watched Mother and you struggling on your small stipend, I want to get more than a bare existence. Nevertheless, as Ted says without ministers following in the footsteps of Christ it would be a drab and dirty world.

So I am asking where I can best invest this one life that is mine. I would like to make an unselfish decision. Were it not for Uncle Norman's generosity, I know that I would not be heading for a University education.

But we have struck a snag in our discussion. "Jonah" Jones, who is quite a brain and very critical, came to our last fireside on the Covenanters. He told us last night that all this stuff about the historic past of a Church, or the "faith of our fathers," is of no value if the present-day Church is not alive and practical.

He wants to be shown (comes from Missouri) what the Presbyterian Church has done for Canada. Freckles says that Jonah *has something* but that every Church has had great pioneers whose lives were steeped in adventure. We are going to find out the answer.

Not many days to Christmas and my skates and skis. Please tell Mother that "the cupboard is bare."

Your loving son,

Duncan

Chapter 7

TRANSPLANTING THE BUSH IN CANADA

DUNCAN AND FRECKLES were not long in finding out how Jonah's criticism could be answered. The worthy doctor at the Aurora Manse said that he would be glad to bring along the senior secretary of the Board of Missions to speak to all the lads who were interested.

Aurora Church was not crowded to capacity the next Sunday morning when the secretary spoke, as some of the regulars objected to listening to a missionary sermon. But there were eager and expectant young faces from St. Andrew's College. And these lads weighed and watched the speaker's words and were not disappointed.

His was a fascinating story and the lads were almost as much interested in the speaker himself. Although full of vigour and passion, he was seventyish and his finely carved face told of many hardships endured in his prairie ministry.

"The story of the coming of the Presbyterian Church to Canada," he began, "is a story of ad-

venture. The romance of our missionary effort is something that no one artist could picture and no single speaker could narrate.

"Most of you are aware that our friends south of the line never cease to tell, and rightly so, of the Puritan Fathers, who came to this North American continent in search of freedom to worship God. Many of the settlers who came to Canada in the beginning were driven by economic distress to leave the Old Lands and others eagerly crossed the Atlantic to make a fresh start in this land of promise.

"Our earliest Presbyterians in Canada were the Huguenots, who came from France. You know the story of the persecution suffered by the Scottish Covenanters, but perhaps few of you realize that the Reformed Church in France endured even more bitter persecution for their faith. They were the first Presbyterians to use the Burning Bush.

"They had a very good reason. At midnight on St. Bartholomew's Day in 1572 the great bell in St. Germain's tolled a signal for armed conspirators to destroy the Protestants in Paris. Twenty thousand men, women and children, with their leader, Admiral Coligny, were slaughtered in their beds. Others in cities outside the capital were afterwards slain. The Pope was delighted with the success of this foul plot and struck a medal to be awarded to the murderers. Fleeing from the terrors of religious persecution, some of these Huguenots were our first Presbyterian

settlers, and their ministers accompanied them on the frail sailing boats that ventured across the Atlantic.

"The saga of Presbyterian missions began in a different way with the conquest of the French in Canada by General Wolfe in 1759. Among the forces that captured Louisburg and Quebec were Scottish regiments. These had their own Kirk Sessions with their chaplain as Moderator. So our first Presbyterian services in English began in 1758 at Louisburg and in 1759 at Quebec under the leadership of military chaplains.

"Soon after came the stream of immigrants from Northern Ireland and Scotland. Truro, Londonderry, Windsor, Horton, and other parts of the Maritimes were colonized by groups of such settlers. Not all of these settlers could by any means be called religious, but each community had its number who were keener about the matters of the soul than the things which satisfy the body. We find petitions drafted by these pioneers to Presbyteries in the United States and other petitions found their way to the churches in Scotland and Ireland. Ministers in the Old Land were as scarce as they are in Canada today and few could be spared to cross to this struggling new country.

"All honour to those who came, leaving all creature comforts, to break paths through trackless forests that came right down to the water's edge. Some ministers who came faltered and returned. One or two crossed from the United

States and after short periods of service found their way back to their own presbyteries.

"The first minister to settle permanently in the Maritimes was a young Irishman, the Rev. James Murdoch. He had been ordained by the Secession Presbytery of Newton-Limavady, Ireland, and located at Horton on the Minas Basin with a roving commission. For thirty-three years, from 1766 to 1799, he travelled across three counties proclaiming the everlasting Gospel. He was drowned when crossing the swollen Musquodoboit River.

"The pioneers who homesteaded in Canada were not afraid of hardship and hard work. They had to cut their small clearings out of the forests and plant gardens. Life was grim and the struggle against nature was almost overwhelming. They endured the privations and found the cold, barren and inhospitable regions blossoming slowly under their manifold labours.

"Ministers who came shared the hardships and the hunger of their people. Every soldier of the cross was a missionary at large. They travelled through trackless forests, with only a 'blaze' here and there on the trees to guide them to small settlements where they called the people together, baptized their babes, and taught them afresh of Jesus. They slept on the floors of the small hovels that the pioneers first erected. Often a plank was their bed and a potato was their dinner. Such were the religious statesmen who laid the spiritual foundations of Canada.

"Around Truro in Nova Scotia the pioneer ministers gathered to organize the first regular presbytery in any part of Canada. That was in the year 1786, when the Rev. Daniel Cock, the Rev. Hugh Graham and the Rev. David Smith, with two elders, John Johnston and John Barmhill, formed the Associate Presbytery of Truro. The Rev. James MacGregor on his way from Scotland to Pictou and the Rev. George Gilmore, a young Irishman, were present. But as they were not of the same secession Church in the Old Land they did not become members.

"This morning I have no intention of describing all the secessions or disruptions that divided the Presbyterians in Scotland and Ireland and were carried to Canada, but only wish to say that time healed these divisions in Canada much earlier than elsewhere. Even from the beginning there was a working agreement, which in the year 1875 resulted in these separated strands becoming spiritually one in The Presbyterian Church in Canada.

"One of the many great missionaries in turning the people to righteousness was the Rev. James MacGregor, who built the church in Pictou. Coming in 1786 to a profane and profligate settlement in the woods, he was deeply disappointed with its primitive condition. But this religious *Coureur de bois* for forty-four years travelled throughout Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, into every Irish or Scotch settlement, preaching The Word in English and Gaelic.

"Another great leader, whose name became a household word in Nova Scotia, was Dr. Thomas McCulloch. Citizens of Pictou persuaded him to become the minister of the Harbour, instead of proceeding to Prince Edward Island. One great handicap to early Presbyterians was that unless they subscribed to the standards of the Church of England, they were prevented from enrolling for higher education in their King's College at Windsor. Dr. McCulloch, who detested privilege and was zealous for an institution to train ministerial students in this country, founded Pictou Academy and Pictou Theological Seminary.

"This seminary was the forerunner of our excellent Theological Colleges of today. McCulloch's scholarship, energy and determination made this possible. This institution went through fiery trials. Its enemies burned it to the ground and its finances were always in a precarious condition because of inadequate government support. It is a tribute to Dr. McCulloch and also to our Church that he was afterwards selected as the first Principal to guide the destinies of Dalhousie University at Halifax.

"The expansion of our Church continued with the influx of immigrants. Protestantism in Canada seldom voices its deep appreciation of the turn of the tide that resulted from the coming of the United Empire Loyalists. All our reformed branches of the faith gained largely from their

settlement and the country gained immeasurably by their zeal and ability. Many Presbyterian ministers came with them, some of whom had been chaplains in the British forces during the War of Independence.

"Coming to Quebec, we find that the chaplain of the Fraser's Highlanders, the Rev. George Henry, began Presbyterian services in 1759 and formed a congregation in Quebec City in 1765, but it was not until 1810 that this historic congregation erected a church building of its own. Another U.E. Loyalist, the Rev. John Bethune, conducted the first Presbyterian services in Montreal in 1786, and then joined a Loyalist settlement at Williamstown, County of Glengarry, as their minister.

"Few of these early leaders did such remarkable missionary work as the Rev. Robert McDowall, who travelled from Brockville in the east to Toronto and London in the west. He was preeminently the pioneer preacher who established Presbyterianism in the province of Ontario from 1798 to 1836. At the time of his travels, itinerant men of strange religious beliefs were speaking to the confusion of the early settlers, but McDowall's travels on horseback, with his emphasis on sound doctrinal teaching, kept the province from becoming the happy hunting ground of varied sects. Shortly after his death, Queen's, our first Presbyterian University was established and a little later, Knox College.

"In Western Ontario there were several min-

isters who rendered distinguished service, Jabez Collver at Simcoe, Daniel Eastman at Niagara and Stamford, William Jenkins in the County of York and William Proudfoot in London. These through faith wrought righteousness; many of them died early because of their strenuous exertions, but all were eager to further Christ's Kingdom. On such foundations our Church was established by these heroic missionary pioneers.

"The same undaunted spirit has dominated our Church through the decades. Many of our young ministers have shown their readiness to break ground in the new places of our Dominion. This morning I cannot speak of the sacrifices that kept our Western provinces from ever becoming, 'wild and woolly.' But, as you can readily realize, our greatest need has always been for courageous young people to carry the Gospel everywhere. Our latest graduates from Knox and Presbyterian College, Montreal, are eager to serve in the most difficult places in the West and in the New North. Surely the middle-aged and the older people, rejoicing in our great heritage, will provide the necessary means to follow these young men in their sacrifices."

The Benediction was pronounced and the congregation carried to their homes a fresh vision of their debt to the missionary pioneers and their own responsibility in this hour. Quiet were the lads from the College yet proud and eager to be a part of this greatest of all work. The master, who had waited behind to greet the

visitor, told the students that some Sunday night after chapel service the veteran secretary was going to tell, at their fireside, the story of the winning of Western Canada for Christ.

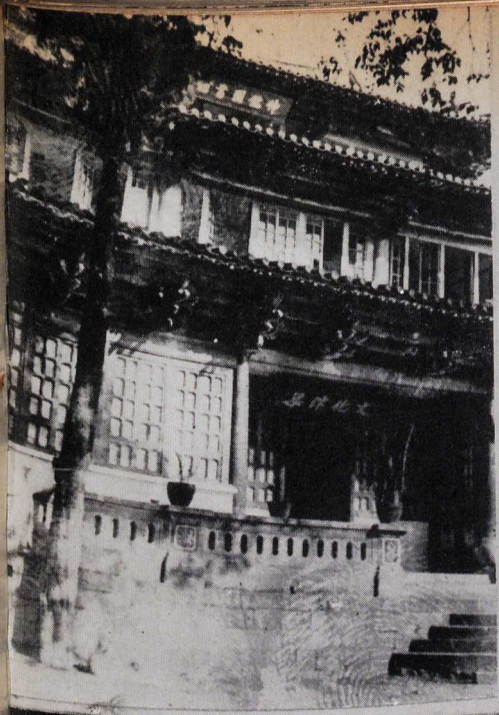
Chapter 8

THE TORCH CARRIED WESTWARD

DENNIS was stoking the log fire, with more than his usual zeal, on the Sunday night that the senior secretary of the Board of Missions came on his promised visit to the College. It was a company of congenial spirits that had gathered around the fire and the students were glad to get a close-up view of a man who had given his life to missionary endeavour. They found him kindly, sympathetic, and so approachable that their ages were no barrier to their understanding.

Sitting beside the big fire with their visitor, 'Tubby' explained that the students were anxious to learn how much the Church had been able to accomplish in Western Canada in meeting the challenge of immigrants coming to the Dominion. They were also anxious to know how the needs were met in the great movement of settlers from the eastern sections to the prairies and beyond the mountains.

The secretary, in his opening remarks, thanked them for the opportunity of talking over with them the tales of our mistakes and failures



1. The hospital at Kienshui, Yunnan, formerly a Buddhist temple.

2. One of our Christian congregations in Manchuria.

1. Dr. Quinn, operating in the Mission Hospital at Jobat. Miss McConnell is giving the anaesthetic.

2. Formosan Bible Class in a former Buddhist temple.

3. Indians on the Reserve near Cecilia Jeffrey School, Kenora, Ont.

4. Li Goat Kiau, an evangelist among Formosan Tyal tribes. The tattoo marks are a symbol of marriage.

and of how despite these initial hesitations great good had been wrought. He told them to feel free to ask questions at any point of his story. In numerous summer camps he had been delighted to watch the play of young minds.

"Strangely enough," he began, "the Gospel was first carried to Western Canada in the hearts of the settlers. The Earl of Selkirk in the year 1812 planted a colony on the Red River. Some of these settlers were Irish crofters, but the majority were from the parish of Old Kildonan in Scotland and the first section of their agreement with the nobleman was that a Presbyterian minister would accompany them to their new homes.

"Unfortunately, the young minister who was selected did not sail with the first contingent and, as a matter of fact, never came to Canada. The Kildonan settlers addressed petitions to the Earl of Selkirk and to the Hudson's Bay Company, saying frankly that they had 'brought nothing with them into this new land as valuable as the faith of Christ.'

"After three years, James Sutherland, an elder who had been given special ordination, came with one of the ships that landed at Churchill. Sutherland was the first spiritual leader, either Protestant or Roman Catholic, to arrive in Western Canada. Nevertheless, he was not permitted to remain long as the war between the rival fur companies, the Hudson's Bay and the North-West, broke out afresh. Twice the Kildonan

settlers were driven into exile by the mercenary hirelings of the North-West Company and in 1817 that Company carried Sutherland and others away to Ontario.

"These pioneers were made of stern stuff; otherwise they would never have endured the perils and privations that were their lot. Grasshoppers and mice destroyed their tiny crops; twice disastrous floods churned the swollen river into an inland sea and did irreparable damage. They became servants in winter to the Red Indians at their buffalo camps in order to obtain a morsel to keep body and soul together.

"Anglican missionaries reached the settlement in 1820, and although the settlers cared not for their ritual, some of them attended the services. To the eternal credit of two or three of these Anglican clergy, let it be said for the sake of these Presbyterian attendants they left out some parts of their customary ritual and conducted informal prayer meetings throughout the settlement. In return, they gained several fine young people of Presbyterian background among them one who became Archbishop Matheson. Finally, after almost thirty years, the first Presbyterian minister came from the East. John Black was one of the first class to graduate at Knox College. He was persuaded to leave his task of French evangelization in Montreal to minister to the Selkirk settlers.

"On his arrival in 1851, he found that a Manse was almost completed and in this building the

first congregation assembled. Black discovered that the Scottish settlers had kept the flame aglow during the long years of hardship, disappointment and neglect. Even without pastoral oversight, they had remained loyal to their habits of family worship, morning and evening. In this remote, the most isolated spot in the British Empire, life was strong, simple and pure. Their religion was dearer to them than life itself and nothing could make them forsake the Church of their fathers.

"It was on these foundations that the Rev. John Black built our cause in Western Canada. To no other individual does the Presbyterian Church owe a greater debt. This man in moccasins, for he wore them even in the pulpit with his Geneva gown and bands, was the lonely sentinel of Presbyterianism at this far-flung outpost for eleven years. In spite of limited man power, the foundations were well and truly laid in Western Canada."

Ted shook his head in the direction of the speaker and asked, "Were the presbyteries in Eastern Canada asleep, to permit this missionary to undertake the task of opening up a quarter of a continent alone?"

"Not asleep," the secretary replied, "but understaffed. Both men and money were lacking. As you know, the Churches in the Old Land had been appealed to in vain. And in those years the Presbyterian Church was divided, even in Canada, into Free Churches and the Established

Church. There was a missionary spirit dimly burning, and no one did more to drive it into open flame than John Black. His letters, his labours, and his forceful pleading for the opening of work among the Indians were finally rewarded.

"In 1862, the Rev. James Nisbet, minister at Oakville, Ontario, was appointed as his assistant in order to gain experience on the prairies before entering upon the proposed undertaking to the Redman. No two men could have worked more harmoniously. They occupied the new frontiers as the settlers came in and left no stone unturned to minister to their spiritual longings. Nisbet, with his own hands, erected a log schoolhouse that became the cradle of Manitoba College.

"Four happy years of partnership were spent before Nisbet again set out into the unknown. With his two lay helpers, John MacKay and George Flett, a cavalcade of eleven Red River carts and a wagon set out in June 1866 to open a mission among the Crees on the North Saskatchewan River. People will give generously when they know of the need, and the congregation of Old Kildonan gave horses, oxen, carts and harness to equip the caravan, besides a large sum of money. The East also responded liberally to the appeal.

"After sixty-six days of wandering, their tents were pitched for the founding of the mission on a site on which now stands the city of Prince Albert. Two things were attempted by our first

missionary. The first was the industrial school and farm to which young Indians might be gathered. There they would be taught various crafts, which in turn they would carry to their Reserves. Above all, they would learn, by example and instruction, about the Christian religion. The second project was to visit the tribes between Prince Albert and Edmonton and proclaim to them the tidings of salvation. He cared much also for the social welfare of the Indian. When game was scarce, he fed them, and when a smallpox epidemic broke in Northern Saskatchewan, he fearlessly carried vaccine to the Reserves inoculated them and prevented the spread of the disease.

"There were no great triumphs recorded among the Indians, for after eight years of strenuous and unremitting toil Mrs. Nisbet took seriously ill. There were no mercy planes in those days to carry her to a hospital. The nearest doctor was five hundred miles off and James Nisbet had to construct a rude ambulance. Thirty days later they reached the Red River, where Mary MacBeth Nisbet died soon after arrival in her father's home; her husband followed her eleven days after. But 'he that loseth his life shall find it.' "

The young headmaster noticed a great stillness as the speaker finished this story. "Perhaps, boys, that is enough for one evening." It was the football captain who took the lead and said, "Those men lived great lives, as compared with

our sheltered and comfortable beginnings. I think if the Doctor has any more stories about the early days in the West we could stay." The other lads applauded.

Continuing his narrative, the secretary said, "The scene must shift now to our most westerly province. Vancouver Island had become a colony of Great Britain in 1849. Not until 1858, when gold was discovered on the mainland, was this portion proclaimed the colony of British Columbia.

"Our first mission to Vancouver Island was not organized by any Presbyterian body in Canada. The Presbyterian Church in Ireland sent out a missionary, the Rev. Robert Hall, who arrived in 1861 and immediately began work in Victoria. Most of the Presbyterians had attached themselves to other churches and Mr. Hall found wealthy and influential members of the colony, formerly Presbyterian, who gave him the cold shoulder because his Church had been late in arriving. Nevertheless, he gathered a congregation and secured a site on which was erected, two years later, the first Presbyterian church in the province.

"One year after Hall arrived, he was joined by another young Irish minister, the Rev. Robert Jamieson, sent out from Ontario by the Canada Presbyterian Church. The mainland, with its numerous mining camps, offered a great opportunity and Robert Jamieson proceeded to

New Westminster. This he made his headquarters, and from there he followed the miners into the Cariboo. It was disheartening work because the majority, with their working week of seven days, showed a callous indifference to religious services. Besides, his congregations were forever on the move.

"Our successes on the Pacific Coast in the first twenty years of planting the faith were counterbalanced by failures. Population in the far western province ebbed and flowed. Few ministers stayed for more than a short pastorate, but one man found strength in the discouragements and disappointments and remained. The one man who, over a period of thirty years, was responsible for the continuity and preservation of the work was the Rev. Robert Jamieson. He was the father of Presbyterianism in British Columbia and it was the foundations that he laid that our missionaries found a stepping-stone on the 'Trail of '98,' when Andrew S. Grant, R. M. Dickey, John and George Pringle carried the story of a treasure greater than gold to the mining camps in the heart of the Yukon.

"Again and again our faith has led us to believe that God raises up men to match the challenge of the hour. Our own Church has certainly been favoured by the discovery of men to match the hour. Such a leader was the great superintendent, Dr. James Robertson.

"Called in 1874 from an Ontario parish to be the minister of Knox Church, Winnipeg, he

reached the West when settlers were pouring into the prairies. His home provided an ever open door to the wayfarers passing through the city. From the beginning, the tremendous possibilities of this great land had begun to grip him. Without neglecting his own congregation, he gave time to the organizing of services for the settlers in the new townships.

"The General Assembly appointed him superintendent of Western Missions in 1881, and on his first journey after appointment he discovered 1,000 families and 900 young men who were Presbyterians, but far removed from the services of a church. He set himself to the task of providing spiritual homes for these people. Religion, he declared, must have 'visibility and permanence.' In the first five years the number of churches and manses grew from 15 to 103. During this period he travelled incessantly. Intense cold and driving blizzards held no terror for 'the great superintendent.' He slept in bedrooms without heat, with the thermometer 30° below zero, but he was ever about His Master's business.

"Robertson had a rare touch of genius. He was keen in his choice of suitable young ministers for the most difficult fields. And he was something of a wizard in his canvass for funds. When you remember that in his first five years as missionary superintendent he opened on an average one mission station each week, you can

readily imagine that the needs in men and money were overwhelming.

"This missionary statesman found that the churches in the Old Land were ready to help. He visited them and brought back money and, what was of even greater value, recruits for the mission fields. Our own people in Eastern Canada rose to great heights of stewardship in response to his appeals, for Robertson always held that 'no deserving group of Presbyterians should ever complain that their Church had ever forsaken them, suppressed her principles to save her pocket.' It would take an evening to tell you of his ceaseless wanderings in Manitoba, Saskatchewan, Alberta and British Columbia, demonstrating his whole-hearted consecration to The Presbyterian Church in Canada. Although stricken by an incurable disease, he died in harness after twenty-years' far-reaching service as missionary superintendent, having used his extraordinary talents for the good of his country and the glory of God."

A few questions followed and "Jonah" said, "I am glad that I asked about the vitality of the Presbyterian Church in this Dominion. These stories have cleared away my doubts. But let me ask one other question. These activities in Canada were, as Duncan says, for your 'ain kith and kin.' Has the Church you represent ever reached out to help others?"

The secretary smiled as he said, "One of our

sons used to have a transmitting set and often I would hear him say, 'Over to you.' Here is your Middle School headmaster, who has gone round the world with the Royal Canadian Navy and the associate secretary of the Board of Missions has recently spent six months on mission fields in the Far East. To them I commit the answer to your question. It is 'over to you.'

Chapter 9

EXPLOITS OF FAITH

HOCKEY was in full swing when the next meeting took place at the college. St. Andrew's team was less effective on the ice than usual and their coach repeatedly briefed the team on the necessity of parting the puck. Team work, and only team work at its best, would carry them to victory. Their principal told them at chapel one morning that after listening to the advice of the coach, he wanted to urge upon them the value of good team work through all of life.

So when they gathered in the Common Room to hear the two men, who had seen many parts of the world, they were in a fitting frame of mind. Ted acted as chairman and called upon the Middle School headmaster to link his story to the question that "Jonah" had asked.

"When we last met," he began, "the question that was raised could not then be answered as our time had passed so quickly. But, when we covered briefly the development of our Church, east and west, no time was given to the work that is sometimes spoken of as New Canadian

missions, or to the work among Orientals in Canada. Among the Hungarians and Ukrainians our Church has laboured for many years. At one time we had a Presbyterian hospital, north of Winnipeg, where our physician spoke seven or eight languages and ministered to a large number of people from different European countries. Our work among Displaced Persons is one of the activities of our own time, and we have ministers who came from several European countries, who suffered cruel imprisonment during World War II. Our Chinese work has a superintendent who travels across Canada from Halifax to Victoria, overseeing our labours among this patient people.

"What you are specially interested in, however, is the drama of missionary endeavour that had its origin in an hour when the Canadian Churches were faced with an overwhelming need of missionaries at home. John Geddie was the young minister whose vision stirred our Church in the Maritimes to plan a mission to the heathen. As he passed through his student days at the famous Pictou Academy in Nova Scotia, he read stories of the missionary exploits of William Carey, John Williams, and others. Just as some of you are fascinated by stories of adventure, so he was thrilled with the bravery of these heroes of the Cross.

"Geddie was a little fellow, standing about five feet high, but he had the heart of a lion. His was an indomitable spirit. Many of his

fellow ministers felt that the Canadian harvest field was white and there were no labourers to spare. But John Geddie had a sensitive conscience and his persuasive arguments won over his associates in the ministry. They caught the glory of the great command of Jesus that the Gospel should be taken to the whole world.

"Whom shall we send?, was the next question and the lot fell upon the man who had led them into this great advance. The glorious distinction of being the first colonial Church in any part of the British Empire to send a missionary to the heathen overseas *upon its sole responsibility* rests with the Presbyterian Church in the Maritimes. For economic reasons, this small group of thirty congregations did not send their messenger to India or China, where the operating cost was great. Besides, the news of the slaughter of John Williams, South Seas missionary, at the hands of cannibals in the New Hebrides, created the longing to take the message of salvation to some of the most savage tribes in the world, the Papuans or Oriental Negroes.

"A whaling vessel of only 197 tons was the tiny craft on which John Geddie sailed from Boston in the Autumn of 1846. He travelled 20,000 miles and spent eighteen months before finally reaching Aneityum, one of the southerly islands of the New Hebrides. After a one week's stay, the mission ship left Mr. and Mrs. Geddie to begin their work on this island where armed savages had received them with stony silence."

Duncan interrupted with the question, "Sir, how did they maintain connections with the outer world or get their mail?"

"Your question is easily answered," replied their teacher. "They were marooned 'mid a sea of hostile faces. And the island had many tribes who were constantly warring upon one another. The missionary went among these people, picking up their language and exchanging biscuits for new words. Soon he was able to tell them of Jesus, and some months later he printed a little pamphlet with the message of salvation. His home became the nightly resort of many and as he conducted family worship pagans knelt to pray. It was no easy conquest, for evil men resented the Christian message and way of life. They speared his only cow, burned his church to the ground, and lay in ambush, fruitlessly, to assassinate him. But when the mission ship called again, after eighteen months, with letters and tidings of the outer world, his visitors were amazed at the transformation that the power of Christ had wrought among the islanders.

"It is fascinating for me to describe the exploits of this missionary pioneer, for the pioneer is immortal. Geddie planned to build a mission ship and proclaim the Gospel on other islands, and he trained his converts for this purpose. Missionary reinforcements began to arrive from the Reformed Church in Scotland and from Canada. Among the Scots were two that became outstanding workers, John Inglis and John G.

Paton. Two Canadians, George N. Gordon and his wife, began work on Erromanga, whose natives were noted for their treachery and inhumanity, the island where John Williams and his helper had been slain on St. Andrew's Day, 1839.

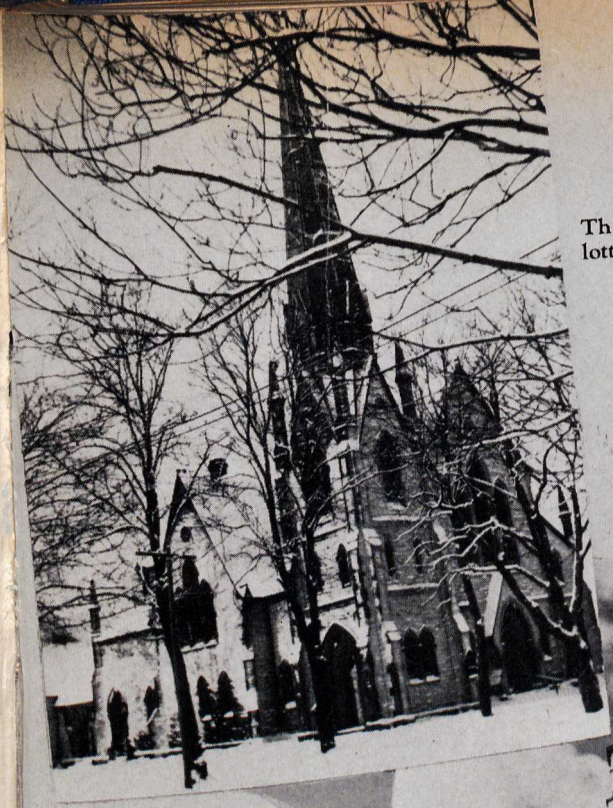
"The Gordons strove from the beginning to train young natives who had lived in Samoa and other islands for work among their fellows. Soon the missionaries translated portions of Scripture into Erromangan and a number of the islanders accepted Christianity. But the majority of the natives remained hostile and one Mohammedan trader in sandalwood incited native groups to destroy the missionaries. Epidemics of measles and dysentery swept the islands. The traders blamed these scourges on the Christian missionaries. A group of the bitterest savages ambushed and slew the missionary and afterwards went to his home and butchered his wife. Faithful helpers buried their bodies and some months later the Right Rev. Coley Patteson, beloved Bishop of the South Seas, landed on Erromanga and read the burial service over the grave.

"Their martyrdom had a wonderful sequel. James, a brother of George Gordon, was ploughing on the homestead when tidings were brought of the massacre on Erromanga. He immediately decided to ask to be sent to take his brother's mission. After completing his studies, he was ordained and appointed to Erromanga. For seven and a half years he laboured there. He also

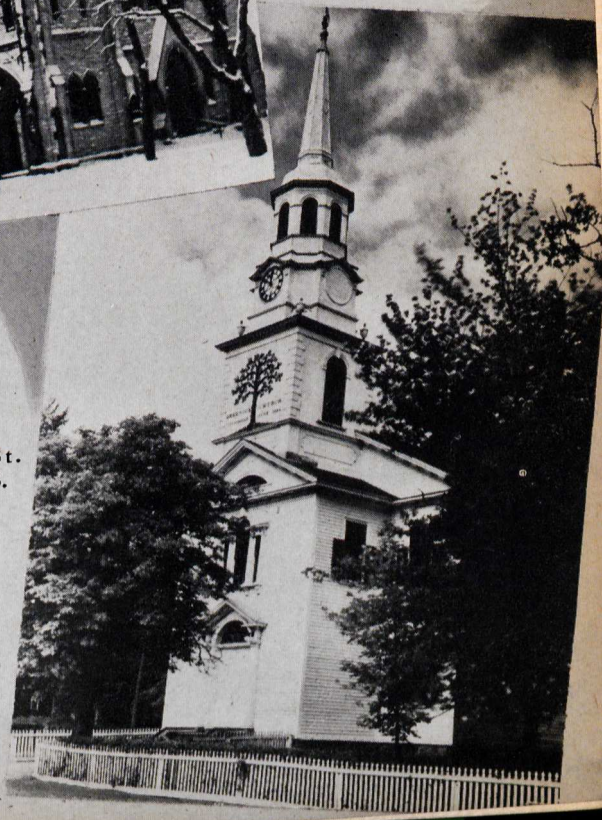
was martyred, as he was translating into Erromangan the story of the death of Stephen, the first Christian martyr. Sympathetic messengers carried the sad story to his aged and sightless mother on Prince Edward Island, who said reverently, 'I wish that I had another boy to send that the heathen might receive salvation.'

"Here, I must stop the story about the New Hebrides. Islands were occupied by other Canadian and Scottish missionaries, and some islanders were evangelized by native converts. The young people and the children of Australia, Canada and Scotland gave their small coins to buy *THE DAYSPRING*, a mission ship to be used for oversight of the New Hebrides mission. Erromanga was finally won for Christ and one missionary had the joy of seeing six hundred dusky worshippers take the emblems of Christ's broken body into their hands, close to Dillon's Bay, where the first Gordons had perished. When Geddie died after twenty-four years on Aneityum, the people erected a tablet saying that where no Christians were when he arrived, no heathen were left on his passing. Since 1913 the Australian and New Zealand Presbyterian Churches have carried on this mission."

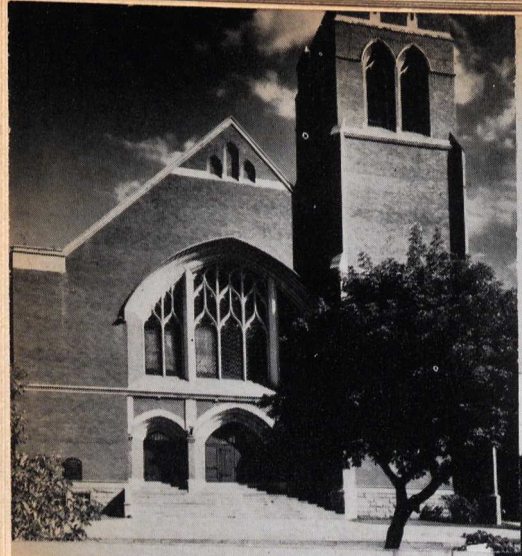
Ted allowed the boys a few minutes' relaxation as this narrative ended, and as some of the boys chatted, they wondered what missionary work had been begun by the churches in Ontario or Quebec. Briefly the next speaker was introduced, as one whose valiant service as a padre



The Kirk of St. James, Charlottetown, P.E.I.



Greenock Church, St. Andrew's-by-the-Sea, N.B.



First Presbyterian Church, Edmonton, Alta.

The old fashioned pulpit at St. Andrew's, Niagara-on-the-lake, Ont.

St. Andrew's Church, Penticton, B.C.

in World War II had brought him the Military Cross in the European campaign and whose Board had recently sent him to visit the mission fields in the Far East. He was not only in sympathy with the Foreign Field extension but during the past three years he had been Superintendent of Missions in Western Canada.

"Having listened to your chatting on the side," he began, "I can assure you that you need have no qualms of conscience about the part played by Presbyterians in either Quebec or Ontario or, for that matter, in any part of the Dominion. But they did not awake as early as the Maritimers to the cry for Christian leaders from across the Seven Seas.

"The next mission that was opened by our Church was much closer to home, since it was in the British West Indies. It was another Maritimer, the Rev. John Morton, resting in Trinidad because of ill-health, whose soul was stirred by the conditions of East Indians working on the sugar plantations. His appeal stirred the Synod of the Maritimes in 1867 to appoint him to this work in Trinidad. He was joined in 1870 by another great leader, the Rev. K. J. Grant. These two, in company with other missionaries sent later, began a college for the training of East Indian preachers and teachers, so that the task of evangelization might be pursued among the East Indians by their own countrymen.

"Another colony, British Guiana in South

America, had even more East Indians in the sugar plantations along the sea coast. It was not surprising therefore that Presbyterians, connected with the Church of Scotland, petitioned our General Assembly to send a Canadian missionary to the East Indian immigrants of British Guiana. It was a young man, the Rev. John Gibson from St. Andrew's, Scarboro, a Toronto suburb, who was designated as our first Canadian missionary to British Guiana in September 1884. Despite stringent economic conditions in the sugar trade, Mr. Gibson made such headway in his first two years that the Church was delighted with the prospects, although the missionary was living in an unfinished manse and suffering from lack of financial support. Another young minister, the Rev. J. A. Johnston, who had come to supply St. Luke's, a Church of Scotland parish, was stricken with Asiatic cholera. Gibson, going to his aid, nursed him faithfully, but Johnston died a few days after. Then Gibson contracted the same dread disease and also died. Their mortal remains were laid side by side in St. Luke's churchyard.

This mission is more adequately staffed today than at any period of its history, but still the labourers are few. The policy from the beginning of this mission has been to proceed along educational and evangelistic lines. All our present mission stations are situated close to the coast line or on the rivers flowing out to the ocean. There are over 8,000 pupils in mission

schools, and all of them receive Christian instruction. Evangelistic work is progressing in the three counties of Essequibo, Demerara and Berbice, but the extension of this has been greatly hampered by the lack of trained and ordained East Indians to carry the Word of God to their own kinsfolk. Economic conditions crippled the early work of our mission sixty-five years ago and the superstitions of the people and the secularization of life in later decades have hindered the spread of Christianity. This field may yet bear abundant fruit because the Canadian Mission has won the sympathy and goodwill of the people.

"Seventy-seven years ago Ontario found that a foreign mission enthusiast, George Leslie Mackay, had volunteered to go to any heathen land. When the Foreign Mission Committee of the Canada Presbyterian Church appointed him no definite location was specified, except 'somewhere in China.' Invisible cords, nevertheless, seemed to draw him to Formosa, the 'Beautiful Isle,' and in Tamsui he began his remarkable labours. Ninety per cent of the dwellers in North Formosa are of Chinese extraction and Mackay learned the language from boys herding water-buffaloes. Before long he gathered a group of young converts around him and began travelling with them throughout Northern Formosa. Mobs jostled him and called him 'Foreign Devil' and 'Barbarian,' but he refused to retreat. During Mackay's twenty-nine years' work, sixty

churches were erected and each one had as minister a trained native pastor.

"Today in North Formosa we have a Christian community of under 10,000 souls. It was hoped that when war ended many would embrace the Christianity of the victorious Allies, but young people are again closing their minds and accepting ideologies that promise economic returns. Among the hill tribes, there is a mass movement towards Christianity, but we need trained leaders to make certain that our gains will not vanish. There are critical days ahead in this land that Mackay opened up for Christ and I cannot imagine that the young people of our Church will allow the fruits of years of Christian work to go unharvested.

"It is amazing to follow the young missionaries of this very young Church in our young Dominion, as they ventured into other lands. India was our next field of labour, largely because of the interest aroused by Dr. Alexander Duff on a visit to Canada. Four years after Mackay arrived in Formosa, we began a mission in Central India. That was in the winter of 1876. Two noted leaders in this work were Dr. John Wilkie and Dr. J. Fraser Campbell. Educational, evangelistic and medical work were carried on at Indore. Then Dr. John Buchanan and his wife, who was also a physician, started the remarkable Bhil Mission among the hill tribes of India. Later Dr. Wilkie began a new mission at Jhansi. One can catch a glimpse of the adventurous spir-

it of Canadian youth. From a small population of ten millions there went forth young missionaries planning to carry the Gospel to an old civilization like that of India with its four hundred million peoples and their many languages."

Freckles at this point put a question to the speaker, "Was there any one period in which Canadian youth volunteered in greater numbers than usual for the work of Overseas Missions?"

Before an answer could be given, Ted rose leisurely to ask, "Has the Presbyterian Church always found it easy to finance its world-wide work?"

The speaker looked across at the junior headmaster, willing that he should attempt an answer, but the teacher, shaking his head, replied, "Over to you."

"There was," he resumed, "a remarkable period when interest in Overseas Missions was at white heat in our colleges. The movement was led by D. L. Moody, John R. Mott and Robert E. Speer. In the years 1886 to 1888 there were more volunteers than the Church could send. Thirty-three students volunteered in 1887 from Knox College alone for Overseas service. Students at Queen's, Knox, and McGill held daily prayer meetings for missions. Not since Pentecost had there been such an offering of young lives. Our first mission in China, the Honan Mission, was opened as a direct result of this outpouring of the Spirit. It was a petition sent by the students of Queen's to the General As-

sembly that brought about the decision to enter China. From all three colleges men were chosen. Dr. James F. Smith from Queen's, Jonathan Goforth and Donald MacGillivray from Toronto University and Dr. McClure from the Presbyterian College, Montreal, were the first volunteers. Honan was a hard province to tackle because of its deep-seated prejudices and its bitter opposition to Christianity.

"One missionary leader wrote to Goforth, when the Canadians were waiting for a chance to get in, 'If you would enter that province, *you must go forward on your knees.*' The mission began most happily as the ministries of teaching and healing went hand in hand, and, although time prevents my enlarging on the labours of many Canadians in Honan, this became our largest and most fruitful mission. Volunteers for missions have usually been more easily secured than the finances.

"Other fields were opened. Korea was first opened in 1893 by William John MacKenzie of Cape Breton, who went out to this field as a venture of faith. He was wholly dependent on the gifts of the friends of this work. This leader was a giant physically and spiritually, but he died in an isolated village after sixteen months' heroic labour. His untimely death caused several others to volunteer. Our share of this work is carried on today among the Koreans in Japan under the direction of Dr. Luther L. Young.

"A limited field was also opened in South China,

but our last great adventure as a Church was in Manchuria. The tide of immigrants from other Chinese provinces started flowing into the fertile plains of Manchuria at the rate of one million a year. The minds of these people were open to the Gospel message in their new environment.

"Dr. and Mrs. Jonathan Goforth, after forty years in China, became our Manchurian pioneers in the year 1927. The work grew rapidly and the Rev. Allan and Mrs. Reoch became their efficient assistants and others followed. The Japanese invasion of Manchuria, and their subsequent attack on the British Empire in World War II necessitated the withdrawal of all our missionaries at the end of 1940. Despite the lack of Canadian leadership, over forty of the mission centres are being vigorously maintained today by Manchurian Christians. Although this field is wholly dominated by Communists, it may be that very soon some strong, fresh young lives will reopen this promising work."

Ted thanked the speakers of the evening and the junior headmaster assured the boys that it had been a great pleasure, and added, "Before you turn away altogether from this subject, you should have someone tell you what the women of our Church have accomplished in missionary endeavour."

Chapter 10

THE WOMEN HAD A MIND TO WORK

RECKLES was crossing the campus and called to Ted and Dennis, "Did you hear the bunch has been invited to a Pink Tea at the Manse?"

"Pink Tea!" repeated Dennis, and the words almost froze on his lips.

"Come out of it," said Ted. "Duncan's mother is coming down to address the Easter Thank-Offering of the Women's Missionary Society and we are invited over in the evening to ask her about the work that women are doing in the Church world. There will possibly be something to eat afterwards."

It was an informal gathering in the Manse library, which seemed to have acquired more books since the last meeting. Duncan sat at the very back, with a hamper from home tucked under his chair.

Mrs. MacGregor told the group that there were some older women who knew much more about the ramifications of women's work in the

Church than she did but she would explain some of their interests. Thus she began her story—

"One of Canada's greatest women missionaries, Dr. Caroline Macdonald of Japan, after attending the Edinburgh Missionary Conference, said, 'One might go away thinking that the world was being evangelized by men! Never was there a greater mistake. Great is the company of women, quietly and unobtrusively for the most part, taking the word that God had given and publishing it.'" It has been so from the early days of the Christian Church, for Christianity was the first religion to emancipate woman.

"Away back in the days of the Apostles there was a woman named Dorcas, whose faithful labours for the poor caused a great many to mourn at the time of her death. Her good works were the forerunner of the work of women in our day."

"Could you tell us," asked Freckles, "when Christian women began to band themselves together for missionary or other church work?"

"That is a most difficult question to answer," replied Mrs. MacGregor, "since women have been working in various ways since the early days of Christianity. It is possible that since the days of Dorcas many women have imitated her good works in the local congregations. Women's Associations, or Ladies' Aids, in our own Church have existed for many years, members using their spare time to plan in practical ways for

local needs. Many a church and manse have been beautified by their efforts. Social welfare and the sending of flowers to the sick and 'shut-ins' have never been forgotten in their varied activities.

"Speaking of missionary endeavour in our own land, almost 125 years ago, in the year 1825, an organization was formed on Prince Edward Island with the rather austere name, 'The Prince Town Female Society for Propagating the Gospel and other Religious Purposes.' Although there is little reference to be found to the fruits of their labours, many descendants of the early members of this society became ministers and missionaries.

"Other local societies sprang up in different churches of the Maritimes and in October 1876 there was organized the Halifax Woman's Foreign Missionary Society. Then followed the wider organizations in the Presbyteries of Halifax and Pictou, and the name was changed to the Woman's Foreign Missionary Society (Eastern Division). Their first foreign missionary Miss A. L. M. Blackadder, was sent in 1876 to Trinidad, where she laboured with East Indian girls for almost forty years. The opening up of our Korean mission in 1898 was largely accomplished through the interest and gifts of the Eastern women. Finally, the Society took on Home Missions and Social Welfare, assuming in 1914 its present name, the Woman's Missionary Society (E.D.).

"Church women in Montreal were banded in an interdenominational effort as early as 1841 to co-operate with the French-Canadian Missionary Society. Those were the decades when Protestants were so deeply interested in the religious outlook of our French-Canadian brethren that an aggressive evangelistic campaign to give them The Word of God and the truths of the Reformation was successfully carried on. This society with capable leadership became more and more Presbyterian in its outlook. The Woman's Missionary Society in Montreal was reorganized to assist in French evangelization work in connection with the Church of Scotland in 1864 and in 1882 part of it was organized for Home, French and Foreign Missions in the Presbyterian Church in Canada. This society sent women doctors to Honan, China, India and South China.

"Soon after the amalgamation of the various strands of Presbyterianism into the Presbyterian Church in Canada, it was found necessary to enlist the services of her women. So, in March 1876, the Foreign Mission Committee called the women to Toronto for the purpose of having them take upon their hearts the plight of their heathen sisters and their children, and the Woman's Foreign Missionary Society was formed. From that day until now in ever increasing numbers our women by their prayers and contributions remember the world's women. The ramifications of the work have spread, as our vision has been enlarged. But our reach is still beyond our grasp.

"Home Mission organization of the women of our Church had a most romantic beginning. Gold had been discovered in the Yukon and from all over the world miners stampeded into the Klondyke. This was a rough, unoccupied and isolated territory. Dr. A. S. Grant went to Dawson City, the Rev. R. M. Dickey, the Rev. John Pringle and the Rev. George Pringle also went out to tell these wayfarers of the treasure more precious than gold. First Dickey, and then John Pringle, appealed for nurses and hospitals. A group of women met in St. Andrew's Church, Toronto, in March 1898 and formed the Atlin Committee, which sent out two nurses to a mud hut in Atlin, B.C. In the following year there was erected and opened St. Andrew's Hospital, Atlin, the first of our Home Mission hospitals. This work expanded so greatly that in 1903, in Knox Church, Toronto, the Women's Home Missionary Society was born. The urgency of this work, particularly to provide for our young settlers migrating to Western Canada and to meet the needs of the people of many nationalities flocking into our Dominion, made a great appeal to all classes of women. Hence this society had a phenomenal growth.

"The three missionary societies, after conferences and mutual agreement upon a Constitution, came together in a notable amalgamation in May 1914. The gathering was held in Knox Church, Toronto, and Mrs. J. J. Steele was called to the presidency of the Women's Missionary Society

(Western Division). The aim and purpose of the Society was ably expressed, 'to unite the women and children of the Church in prayer and service for the advancement of the Kingdom of Christ at home and abroad.' "

"Did the amalgamation lead to much greater accomplishments?" asked Jonah.

"Without a doubt," replied Duncan's mother, "the women began to see that there is no dividing line in missions, the need at home is often great and calls for priority, just as certain situations in the Orient now are clamouring for priority. But this great Society, with many capable women leaders, was unfortunately broken up by the movement towards Church Union. So in 1924 many members of the executive saw that it would be necessary for those remaining Presbyterian to make provision for the mission fields that the Dominion Property Commission would award our Church.

"Sixteen members of the executive, including three vice-presidents, informed the president that they could not forsake the Church of their fathers to enter union. So women like Mrs. D. T. L. McKerroll, Mrs. Daniel Strachan, Mrs. H. R. Horne, Mrs. I. C. Sharp, Mrs. D. Inglis Grant, Mrs. T. Wardlaw Taylor, Miss M. C. G. Fraser, and others are found on the executive group that remained Presbyterian. In the Maritimes or Eastern Division we did not have such a large proportion of the executive, but capable and

loyal women continued their unwavering support of the missionary policy of our Church."

"Would you tell us," asked Dennis, "about some of the women missionaries who have been outstanding?"

"That would take several evenings and it is difficult to mention simply one or two names when so many have rendered notable service," replied the speaker, "but we will name a few.

"One name is that of Miss Lucy Baker, the first woman missionary who left Ontario to teach the Indians. She was a gentle soul, a woman of culture and an excellent teacher. When she left Winnipeg in 1879 it took six weeks to reach Prince Albert, riding in a cart that had no springs. She soon had a group of Indian girls gathered into a school. Later she built a home for herself, where many of the girls lived with her. Across the Saskatchewan were the warlike Sioux, who shunned Christian teaching. Lucy Baker learned their language and then she would paddle over the swift-flowing Saskatchewan to their Reserve. She won their hearts. One day her paddle broke and she was almost carried over the rapids. An Indian who rescued her was amazed at her courage in great danger. For twenty seven years she worked with them, breaking down their hostility and leaving them portions of the Bible translated into Sioux. When the jubilee of the founding of Prince Albert was celebrated, the Indians carried her picture on their float.

"One group of women that we cannot forget is the number who volunteered for medical missions. Away back in 1884, when women doctors were a novelty everywhere, Dr. Elizabeth Beatty went to Indore. Two years later she was joined by Dr. Marion Oliver and they opened the first hospital for women at Indore. India has been richly blessed by noble women doctors, among them Dr. Margaret O'Hara, Dr. Margaret MacKellar, and Dr. (Mrs. John) Buchanan. It must be remembered that in those pioneer days the women doctors and nurses were permitted to enter homes where male missionaries were forbidden. Two young nurses, Miss McIntosh and Miss Graham, went out in 1889 and opened up the work in Honan, China. Miss Graham had to return owing to illness, and her sister, Dr. Lucinda Graham, volunteered to take her post. Dr. Graham was an excellent student of the Chinese language and her medical work, despite persecution of her as a 'foreign devil,' was growing rapidly when she was stricken down by the dread Asiatic cholera; and she gave her young life for China.

"Outstanding among missionaries was our Dr. Caroline Macdonald of Japan. She left Canada as a Young Women's Christian Association secretary and pioneered among the University students and the factory girls of Tokyo. Called to visit the cell of a murderer, she began a wonderful prison work among long-term criminals, many of whom, including a Buddhist priest, were converted and became true Christians. Her so-

cial work had branches leading from the prisons to homes all over the city. The Japanese called her 'The White Angel of Tokyo,' and at her death it was stated that she had helped spiritually over seven thousand men within the walls of prisons, and many others without the walls. She was the friend of publicans and sinners and her love burned like an irresistible white flame for others until her life burned out in service."

"Wonderful women!" said Freckles, "You know I had hesitated about coming over this evening, for I thought that I might be bored. Are the women doing work of that nature still?"

"The work," said Mrs. MacGregor, "has never been uniform, for much depends upon the personality and sacrifice of our workers, but we are still faced by a great challenge and the women are still conscientiously supporting our missionaries and deaconesses at home and abroad because the need in these complex times seems greater than ever.

"Let me sketch briefly what we are attempting at home. We have workers among the Chinese in Montreal, Toronto, Vancouver and Victoria, and we have deaconesses working among the children in Vancouver, Portage la Prairie and at Tyndale House, Montreal. Then we have three deaconesses serving as regional secretaries in Alberta, Manitoba, Saskatchewan, and British Columbia. These often conduct services where we have no home missionaries. You should learn about our work among the Indians at the Cecilia

Hindu boy doing his lessons in the sun.

Dr. Jonathan Goforth and Mr. Kao, Manchurian companion in his blindness.

The nursery in Kienshui hospital, Yunnan, showing aboriginal student nurse.

Burns Memorial Church, Georgetown, British Guiana, erected by the Woman's Missionary Society (E.D.).

Miriam Lall (left) is school nurse and Susan Lall is matron of the Helen Macdonald School, Jhansi, India. W.M.S. (W.D.).

Evangelists in Taipeh, Formosa, drawing an audience.

Jeffrey Residential School in Kenora and the Birtle School at Birtle. There, besides the usual school subjects, we teach the arts and crafts to help the Indian boys and girls for their life work. Other branches we will leave, except to mention last, but not least, that we have port secretaries at Halifax, Quebec and Montreal to meet the incoming tide of new Canadians.

"Across the Seven Seas we have sent representatives. We have teachers in India at the Helen Macdonald Girls' School at Jhansi, and teachers among the Bhils. There are also nurses at Vellore Hospital and Jobat. In British Guiana both Eastern Division and Western Division have workers among the women and children. Over in Formosa we have Miss Hermanson, a registered nurse, at the hospital in the capital, and two teachers at the Girls' School in Tamsui.

"Perhaps I should give you one story about our Overseas work in answer to the question about modern Mary Slessors. Yunnan is one of the most remote provinces in China and in 1944 during the second World War a nurse, Mrs. Mildred Gehman, was sent in response to the request of the Kienshui authorities for a Christian hospital. The first white woman to make her home in that city, she was an object of amazement to the inhabitants. The hospital was opened, with a Chinese Christian doctor, in the only building available, which had been a Buddhist temple. The gods, or images, were carefully covered and Mrs. Gehman, as matron, built

that hospital from its inception into a fifty-bed institution. No critical case could be taken in the beginning, lest a death would bring about the closing of the hospital, but once confidence was won, even though bandits came into the city, none would molest the staff of this Christian institution.

"There is one urgent and important phase of our work today, that is the fight against illiteracy. Miss Margaret Kennedy went back to India to place a new emphasis on the Laubach method of, 'Each one, teach one.' Two hundred million people of the world have learned to read in the last twenty-five years. In China today we are contributing to the support of Christian journals for the women, the children and the farmers. Think of this! There are two hundred communistic periodicals being printed now in China and only thirty Christian publications. We have also given grants for literature in India, British Guiana, Formosa, Latin America, and to the Ukrainian language paper in Toronto and the French-Canadian publication in Quebec; all to banish illiteracy and overcome the darkened mind.

"Wherever there are ignorance and darkness, we are ready to assist in breaking down those barriers and you young men can still be pioneers in this world-wide effort. Remember that the Presbyterian Churches in all lands have carried one-quarter of the missionary work of the world. There is no narrow sectarian spirit and no isolationism in true Presbyterianism."

Chapter 11

WHY ARE WE PRESBYTERIANS BY CHOICE?

EMPIRE DAY was a school holiday, but few of the boys had gone home. The end of the term was not far distant and the examinations were just around the corner. Senior students wanted to be at the school to hear a panel discussion on, "The Choice of a Vocation," when several St. Andrew's Old Boys of different professions were going to speak.

In the church at Aurora the minister had arranged what was to be the final get-together of the group that had been meeting throughout the school year. The boys wanted to know what differentiated the Presbyterian Church from other Protestant Churches or, for that matter, from Roman Catholicism. The speaker for the afternoon was the venerable Clerk of the Assembly, some eighty-three years young. This veteran had been trained in law, had been for some years a University professor, and for almost fifty years a minister of the Everlasting Gospel.

The minister presided and their guest prepared to answer such questions as might be raised. Dennis was the first to ask a question, "Would you tell us in as simple language as possible how our creeds came into existence?"

"That takes us back over three hundred years," said the speaker. "It actually goes beyond that, for John Calvin's work was the inspiration of the doctrinal standards of our Church. Calvin drew his inspiration from the Scriptures and was debtor in all things to the Apostle Paul.

"There are three doctrinal standards that we possess, all drawn up in the great Westminster Abbey; these are the Shorter Catechism, the Larger Catechism and the Confession of Faith. They all contain the essential truths of Scripture and their variance is largely a matter of length and fulness.

"The Assembly was one of the greatest Protestant Councils. All England was represented, not only by one hundred and twenty-one divines but by thirty-one outstanding lay leaders from all walks of life. Scotland had seven Commissioners, whose contribution far outweighed their members.

"Remember two things, young men, about their environment. It was a great literary age. Genius was in full flower. It was the period of Shakespeare, Milton, Francis Bacon and John Bunyan. Transcending the fact of literary environment was the fact that it was a great

period of spiritual revival. The newly-opened Bible was eagerly studied and the Reformers were men willing to risk life itself that the truth might be known. It was an age when Catechisms were compiled, but the creeds that came from Westminster Abbey were not the compilation of one person; they were the fruits of years of study by distinguished theological scholars with hearts aflame.

"Five and a half years were spent by the Assembly in the formulation from Scriptures of these truths that were designed for the religious instruction of the men, women, young people and children of the Church. Never get the idea that these creeds are dry-as-dust or only for the clergy; they can become the marrow of your Christian life. There is nothing formal about them; they have implications for every practical problem that you will face on life's journey. These creeds have been tested and proved by the witness of thousands of martyrs. Nevertheless, these statements of faith have not been of value only for the dramatic moments of life; they have moulded the character and conduct of men and women of integrity and virtue in every corner of the world. All three statements point to God, who is sovereign power, and to the chief end of man, which is, 'To glorify God and to enjoy Him forever.'"

Freckles asked, "When you spoke about the Calvinistic creed reaching all over the world, did you mean that there are Presbyterian Churches in many countries?"

"Quite true," replied the speaker. "Presbyterianism extends to earth's remotest bound. There is a world-wide Alliance of Reformed Churches holding the Presbyterian system and over eighty countries are represented in that group. Some of these Churches are weak, particularly on the continent of Europe, but the stronger Presbyterian causes are seeking to bear the burdens of the weaker.

"Scotland more than any other country has the greatest percentage of its people professing to belong either to the Church of Scotland, which is an established Church, or to other Free Presbyterian Churches. The Presbyterian Church in Northern Ireland has also a large percentage of the inhabitants of the Six Counties. The United States has several strong Presbyterian Churches, but not welded into one as we are in Canada. Throughout the British Commonwealth we have a Presbyterian cause in every land. And every continent has its Presbyterian group, small or great.

"Many of these causes were begun as a result of missionary activities. The Presbyterians were among the first in missionary effort throughout the world, and once awakened to the missionary call, they began to send forth thousands of missionaries to many lands. Other missions were opened through the natural tendency of Scottish people to roam and carry their faith where they erect their new homes. In answer to this question I simply want you to

understand that there is a great Presbyterian family scattered throughout the world, yet bound by an unsurpassed loyalty. It is either the first or the second great Protestant Church in the world and its numbers are believed to reach about sixty million. Hence our Church is not only a catholic but also a universal Church."

"In what particular," asked Jonah, "is the Presbyterian system of government different from other types of church government?"

"Perhaps I am partly travelling over ground that has been covered," said their visitor. "The Presbyterian Church has executive courts commencing with the local congregation, which has a Kirk-session, consisting of a minister and elders. There must be at least two elders to form a session over which only a minister can preside. Its main duties are the spiritual oversight of the congregation in which they have been elected. The session supervises the admission of members, administers necessary discipline, and also watches over the faithful dispensation of the Word and the sacraments. In our Church elders are elected for life, although in the early Scottish Church they were elected annually.

"The Presbytery is composed of ministers and elders, representing various congregations within a given area. All ministers are constituent members by right of their induction to a pastoral charge or appointment by the Church, whereas elders in the Presbytery are delegates from

the local congregation, who must be elected annually. The Presbytery has administrative oversight of the congregations within its bounds.

"Synods cover a much larger area and consist of a group of presbyteries. The synod meets once a year and consists of all ministers on the constituent rolls and the representative elders or a substitute from all congregations in that province or area.

"Our Church's highest court is the General Assembly, which is a court representative of the whole Church, annually elected. The Assembly consists of one-sixth of the ministers on the rolls of Presbytery and elders are elected by each Presbytery to equal the number of ministers. The Assembly elects its own moderator, who presides over its meetings and he also constitutes the Assembly of the following year. The whole work of the Church is reviewed by the Assembly on the basis of reports submitted; it examines overtures sent forward and acts as the supreme court of appeal and as the supreme council of the Church.

"It will thus be seen that the Presbyterian Church is governed throughout by ministers and elders. All ministers are equal, but on occasion one is elected moderator and becomes *primus inter pares* (first among equals). The witness of the Church and its efficient prosecution of the advancement of the Kingdom of God depends not only upon the vital witness of its ministry

but on the responsibilities shared and carried by its elders. Every member is a priest or minister before God.

"In the representative form of Church government, we differ from the episcopalian system, where the administrative work is carried in a diocese by the presiding bishop. And we are at opposite poles from the Roman Catholic form of government at whose head is the Pope, called the Vicar of Christ, who with his court of Cardinals administers the entire Roman Church. While we do not believe that a Church with a government differing from our own is not in possession of the Truth, we do believe that the Presbyterian form of government is the most agreeable to the Word of God."

Duncan rose and asked the visitor, "Since the Presbyterian Church in Canada is going to celebrate its 75th anniversary as a Dominion-wide Church, would you explain why you are a Presbyterian by choice?"

"Your question reminds me," said the venerable Clerk of Assembly, "of a letter written by a young Scottish minister who came to Canada last year. He said, 'It has been a great experience settling down in a Presbyterian Church in another country and more especially when the members are Presbyterian by conviction rather than by choice.' I am one of those who continued in the Presbyterian Church by conviction, during that period leading up to the Church Union, some twenty-five years ago.

"If you go back to the early settlement of Presbyterians in the Maritimes and in Upper Canada, you will find that our people were Presbyterian by conviction. Perhaps it was natural that the pioneers who migrated from Scotland and Northern Ireland on account of the treasured history of their Churches would choose to follow the faith of their fathers.

"Both the Church of Scotland and several Free Churches carried their divisions from the Old Land to the provinces of Canada. These were also divided in this land by geographical boundaries, since the different Churches had only provincial organizations. One by one Unions were formed as the Old World battles died away and young ministers were trained in Canadian colleges. Only four groups remained by 1870 and negotiations for the complete union of Presbyterianism were begun. This union was consummated on June 15, 1875, in St. Gabriel's Church and Victoria Hall, Montreal.

"This union was not achieved without many difficulties and suspicions. Much had been conceded by the participants and for almost a quarter of a century the task of welding the four groups into a compact whole involved fine ecclesiastical statesmanship. Fortunately, men like Dr. James Robertson, superintendent of Western missions, stirred the whole Church to great enthusiasm for ministering to the settlers on the prairies. The years of expansion on the foreign field had also a wholesome reflex influence

on the spirit of our Church. Our colleges were likewise noted for their outstanding scholarship and the golden age of Presbyterianism in Canada had arrived.

"Into this forward march of our Church came the jarring note introduced by the movement toward Church Union. At first this was considered a merely academic discussion, but as the joint committee on doctrine formulated its statement of belief, one could not tell whether the basis was Calvinistic or Arminian. It was an anaemic and uncertain doctrinal statement, something that was neither fish, flesh nor good red herring. This compromise cast overboard truths on which Presbyterians had been nurtured.

"Two votes were taken in the Presbyterian Church on the Union question and these votes showed growing opposition, the last vote taken in 1915 showing that out of 400,000 members 113,600 voted in favour of Union and 73,000 voted against Union, with tens of thousands abstaining. Despite these warning signals, a majority railroaded Union plans into the hands of a legal committee. This basis of Union, presented to Parliament, was designed to take all members of the Methodist, Congregational and Presbyterian Churches into Union, and then let them vote out. The Federal Government, however, despite the insistent lobbying and political threats, destroyed the coercive clauses in the Act and made provision for all congregations to vote during the period of six months prior to the consummation of Union.

"We saw our beloved Church torn by bitterness and dissension. The Presbyterian Church had forged to the front after the union of its different strands in 1875, until the census figures of 1911 and 1921 showed it had become the largest of all Protestant communions in Canada. It held an honoured and influential point of vantage even transcending its numerical count.

"With melancholy feelings I beheld the civil war in the Church pushed to its limit by the majority, creating a tragedy that has had no parallel since the Scottish Disruption. One fervent ecumenical leader, Sir Henry S. Lunn, came to Canada when the battle was raging. On reaching the other side of our Dominion, he wrote from Vancouver, 'The tragedies being enacted in the struggle for Church property . . . teach plainly certain broad lessons for all who desire to see the wounds in the body of Christ, which is His Church, healed as speedily as possible. The right goal for all unionist effort is not in amalgamation of great ecclesiastical corporations with a widely varying *ethos* and tradition, but in an endeavour to achieve that form of unity which is sought in the Lambeth Appeal to all Christian people.'

"At the General Assembly in 1925 I registered my protest, along with others, against an Act which destroyed the unity of Presbyterianism and wanted to substitute a Church that had neither a vital theological basis nor a polity comparable to the Presbyterian form of government. Let me explain more fully.

"Because of the importance accorded to its doctrinal teachings, Presbyterianism has always manifested especially the vital connection between the intellectual and spiritual in religion. Its appeal has never been to the sense of beauty in men. It has never sought to rest on the emotional in human nature. Everywhere and always its chief appeal has been to the intellect, and to the intellect as the proper instrument for the reception of divine truth. It has sought above all else to save and influence men by the deep and calm perception of the truth. In this it has often produced a coldness and hardness of judgment in men, but in its best fruits has revealed the power of the spiritual in religion over the spiritual in man. In this it has been, above all other forms of Protestantism, the most influential in fostering the individuality of its people.

"Now, when preparing for Union, the negotiators simply took a Presbyterian standard, the Brief Statement of the Reformed Faith issued by the American Church, and by careful amendment sought to remove from it everything distinctively Presbyterian. To reach 'the greatest common denominator' of Protestantism it was necessary first to find, what has been well described as, 'the greatest common obliterator' of Presbyterianism. The result of such toning down of doctrinal truths can only be a dim moonlight sort of teaching in the Church of the future, and a colorless theology can only pro-

duce colorless characters. Economic gains won at such a cost are too expensive for men and women who believe that our country still needs Christian people of such a strong, marked character as Presbyterianism has produced in the past. The 'save men and money' argument loses its validity when that for which they ought to be saved is lost in the process. As those who believe the price of the amalgamation excessive, we refused the bargain, and so deliberately remain Presbyterian.

"One thing more I will merely state without elaboration, but it has had its influence. Amalgamations require the strong hand of the so-called captain of industry. In the industrial world works like those of Henry Ford are impossible without the genius of Henry Ford. Presbyterianism has ever been most democratic in its government, and for three centuries it has been the great bulwark of civil and religious liberty. It is not an accident that the polity of the United Church is distinctly less democratic, distinctly more autocratic, than our old Presbyterian constitution. Those who did not wish to see some one controlling the Church, in much the same way as Henry Ford controls his business, had no option but to remain Presbyterian.

"Because of the proved value of our Presbyterian doctrine, because of the high character which its teachings have formed, because of the liberties which it has won and maintained, we remain Presbyterian.

"Young people, the fruits of Presbyterianism and the spiritual independence characteristic of our Church through the centuries have survived the ordeal of the flames. Through these seventy-five years a great Church has been witnessing in Canada and that much needed witness remains. In the last twenty-five years we have passed through many difficult experiences, but our feet and faces are now toward the future, for we believe that there is a place for our beloved Church in the continued expansion of the Dominion of Canada."

Chapter 12

CHOOSING A VOCATION

MY DEAR DAD:

This has been a great week-end for many of us at St. Andrew's. This discussion we had down in Aurora on the reason why we are Presbyterians was tops. Ted and Dennis walked back with me and our football captain said he was amazed at the dynamic personality of the speaker. Then Dennis chipped in to say, "Did you notice his initials, T. W. T. I think they should be T. N. T., for he was simply overflowing with power."

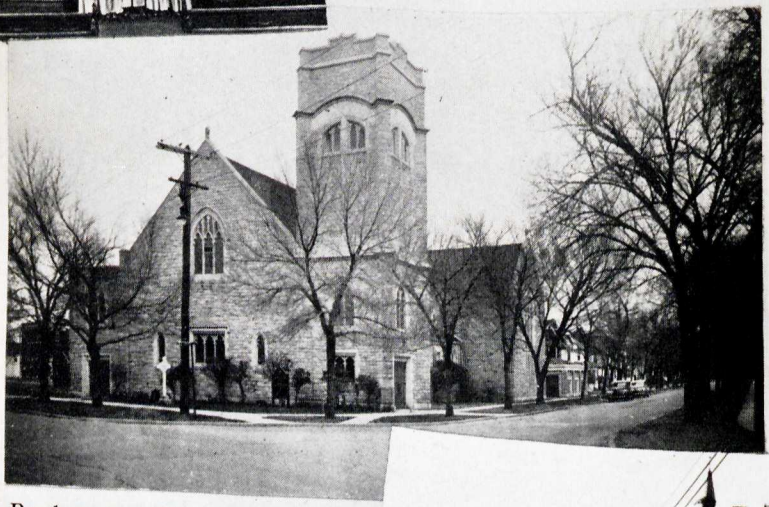
However, the two feasts for the mind that were ours tied in to our future in a way that may be a surprise to Mother and yourself. The Principal's idea of the panel discussion on choosing vocations stirred us all to do some hard thinking. We feel that nothing finer has ever been done to guide us toward choosing a life-work.

Most of the speakers captured us by their enthusiastic devotion to their profession. First, we had a mining engineer all the way from the Hollinger Mine. He is one of the big shots up there and before you could say Jack Robinson he

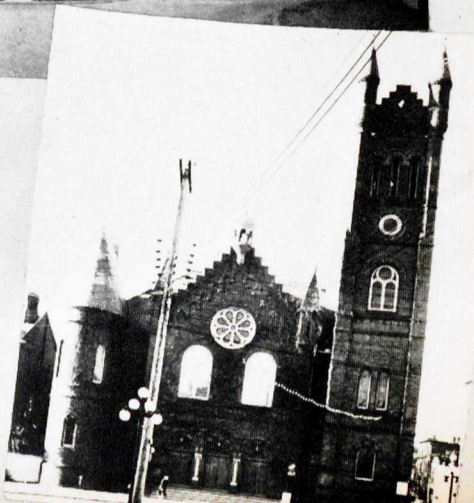
Calvin Presbyterian Church, Toronto, Ont.

Historic Old Kildonan Church and Cemetery, Kildonan, Man.

Interior of Church of St. David, Halifax, N.S.



First Presbyterian Church, Winnipeg, Man.



St. Andrew's Church, Victoria, B.C.

had us down the ninth shaft of the mine and we were bringing out gold in such fashion that the eyes of some of the boys were popping out of their heads.

Then we had a school teacher, much quieter than the engineer, but also very effective. Some of the class have been thinking seriously about teaching and he gave them a much clearer vision of the opportunities ahead and the challenge to become guides to the thinking of the youth of this generation. There was nothing secular in his outlook and we all came to regard the task of even our own teachers in a new light. It is truly a great profession.

One of the younger ministers from the country next told us of a calling in which there is seldom any rich financial returns. He captured our imagination when he told us of the richer satisfactions in gratitude and human sympathy and understanding that come through ministering to the deepest needs of mankind. Quite frankly, he told us that this was one profession that we must not think of entering unless we could not stay out of it. He said that the minister's greatest task lay not in shepherding his own flock but in the shepherding of the unshepherded, and this is one job where he steps on no other person's toes.

A heart specialist told us of the many avenues of service that are open to the medical profession. Once a general practitioner he told us that day and night a physician is at the call of his

people. He would not have it otherwise when there is need. Like the young rural minister, he said that it is the greatest privilege on earth to live out one's life in service for others. He quoted a Professor Henry Drummond of Edinburgh who said, "God has a will for career as well as for character."

A lawyer also spoke and the insight that he gave us into the human side of the legal profession was of great interest. Lawyers, we were told, receive the highest salaries of any group in the Dominion. The graduating class was deeply impressed with the manner and spirit of the speakers. Then we asked them many questions.

All of this was the fitting culmination of our informal discussions throughout the winter. Dennis and I talked until bedtime about our own life-work. This perhaps led me to my great decision, and Dennis to his, to enter the Christian ministry. I know that every Christian should be a minister, apart from his other labours, but both Dennis and I feel that we cannot do other than invest our lives in the things that will not perish, in the immortal stuff of human character.

With my warmest wishes to all,

Your affectionate son,

Duncan.

The Essence of Our Faith

By F. Scott Mackenzie

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Published by
THE 75th ANNIVERSARY COMMITTEE
of
THE PRESBYTERIAN CHURCH IN CANADA

FOREWORD

HIS statement of our faith has been prepared at the request of the General Assembly's Committee appointed to make plans for the suitable recognition of the 75th anniversary of the formation of the Presbyterian Church in Canada; and its aim is to set forth in simple language and in as brief space as possible, without sacrificing clarity and precision of statement, the substance of what we as professing Christian people and as members of this Church, most surely believe.

This purpose therefore has governed me both in selection of material and in method of treatment. My hope is that what I have written may be of some practical value as a means of strengthening faith and stimulating the whole membership of our Church to more active zeal for the honour of Christ and the extension of His kingdom.

F. SCOTT MACKENZIE

Montreal, February, 1950.

The Essence of Our Faith

HE CONTENT of our faith is found in the Scriptures of the Old and New Testaments. In the family of churches to which we of the Presbyterian Church in Canada belong, the Westminster Confession of Faith is acknowledged and accepted as a subordinate standard of doctrine,—subordinate, that is to say, to Scripture itself, upon which it is founded and with the teaching of which we believe it to be in essential harmony. In matters of faith however, the final authority is the Bible, which we accept as the Word of God and the only infallible rule of faith and manners.

It must not be supposed therefore that Presbyterians have some peculiar faith of their own. Our faith is essentially the common faith of all those who have any claim to be known as Christians at all. Differences appear among Christians however on many matters of theological emphasis; and such differences are by no means unimportant; and some of them indeed are of very far-reaching significance.

One result of the present-day prominence of the Ecumenical Movement and the drawing together of so many Christian denominations in the World Council of Churches has been to bring these differences into the open, for frank and

thorough discussion; and one has only to read the reports of the first General Assembly of the World Council of Churches to appreciate how real and how difficult are the problems which they present.

In the following pages there will be no excursion into the realm of theological controversy, for the very good reason that anything of this sort would be quite foreign to the purpose for which this pamphlet is written. It is not required in a statement of the essence of our faith as members of the Presbyterian communion.

The fact is that we belong to a Church, the doctrinal basis of which, though definite and clear-cut in its character, is yet broad enough to admit individual members who may hold widely different opinions on various points of theological interest. In the fellowship of the Presbyterian Church they can worship and work in harmony, each respecting the other's honest opinion, and all uniting in similar respect and good-will toward those of other Christian communions, who equally with ourselves acknowledge the supreme lordship of Jesus Christ.

This is indeed the mark of our catholicity of spirit, the test of our sincerity in repudiating sectarianism and in affirming our belief in the one holy, catholic and apostolic Church, Divine in its origin and nature, the instrument of God for the salvation of the world, and of which we form a part.

The best known summary of the Christian faith is contained in the Apostles' Creed, a document which, while not actually written by the apostles, is yet of very early date, and which is accepted by all branches of the Church in western Christendom.

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy catholic Church; the communion of saints, the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

Considerations of space will prevent a separate treatment of all the articles of the Creed; but the ideas associated with those not specifically discussed, such as the communion of saints and the forgiveness of sins, and which certainly belong to the essence of our faith, are sufficiently prominent throughout the entire discussion that no further separate treatment of them may be required in a condensed volume of this kind.

HIS is basic and determinative. Nothing is more important in any system of theology than its doctrine of God. And in this respect the emphasis of the Westminster Confession of Faith, which is really the emphasis of Scripture itself, is unmistakable.

The central truth around which all else revolves is the truth of God's sovereignty. All other beliefs are held in harmony with this basic conviction. There is no fundamental dualism at the heart of things. God is the Father Almighty, Creator and Sustainer of all things, who also has made man in His own image, partaker of His own nature, and heir of eternal life. The purposes of God are gracious and loving beyond all that we can conceive. And there is nothing in existence anywhere, nor can there ever be, which can bring His purposes to naught.

Very obviously, such a faith as this is not easily maintained. Experience and observation unite to raise difficulties in the way of accepting it. Human life is filled with stern facts which appear hard to reconcile with the idea of a sovereign God, supreme not only in power, but in wisdom and righteousness and love. In particular, there is the problem of moral evil, or sin, and the question as to how our faith in God can be maintained in view of the presence and power of evil in the world, with all its dire results in tragic, and frequently undeserved suffering.

It is quite clear that sin in all its forms must be eternally contrary to the mind and will and purpose of God. Then why, it is asked, is sin here in His world at all? From whence has it come? And why has Almighty God permitted it to blight and curse the life of men through all the course of human history? Is this something which has broken into God's universe from without, in defiance of His authority, and which remains beyond His power and control, resulting in this age-long conflict between good and evil, the final issue of which nobody can predict? And if not, what is to be said about it?

Christian theology grapples with these questions; and in doing so it is obliged to take into account all related considerations. Prominent among these is the freedom of the human will and its relation to the truth of the sovereignty of God. Theological terms such as foreordination, predestination, election, effectual calling, and the like, have been employed in the attempt to offer an acceptable statement of our belief in this respect; but when all is said on the subject that can be said, the fact remains that in this whole realm there is mystery unfathomable to the human mind.

The one clear light that shines into this darkness is the light that has come to the world in Jesus Christ. In Him we have indeed seen the Father; and even though questions remain which baffle our own intellectual powers, yet because of His revelation of the eternal God, we can no

longer doubt that wisdom and goodness and love are enthroned at the very heart of things, and that we can be assured both of the infinite power and the infinite love of the God of all the earth.

God's sovereignty when all is said is and must remain a moral sovereignty, exercised with full regard for that moral freedom which is a part of man's endowment. But it is an absolute sovereignty none the less, extending, (to quote the words of the Confession of Faith) "even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends: yet so as the sinfulness thereof proceedeth only from the creature and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." (chapter 5:4.).

Thus our faith in God is summed up in the inspired and immortal words of the psalmist: "God is our Refuge and Strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea." (Psalm 46:1.).

This is a matter of the greatest possible significance. "The value of a religion," observes Dr. W. P. Paterson, "depends on the truth and sufficiency of its idea of God."* (see page 110)

OUR FAITH IN JESUS CHRIST

IT IS THIS belief which differentiates the Christian people of the world and marks them off from the adherents of all other religions. It is no exaggeration to say that everything which is really distinctive in Christianity goes back, directly or indirectly, to Christ.

In the early days of the Church, the simple confession that Jesus is Lord was the only profession of faith required for admission to the Christian fellowship. (I Cor. 12:3.).

And in the Church to which we belong this profession is still regarded as adequate. Nothing has been added. Members are admitted to the Lord's table and to all the privileges of full communion with the Church on the simple profession of their faith in Christ as their Lord and Saviour.

To discuss all that is involved in this belief would carry us far beyond the limits of this present undertaking. The full meaning of faith in Jesus Christ is indeed an inexhaustible theme. In its various phases it has been the subject-matter of many volumes. It has also been the central theme of all Christian preaching, and will continue so to be until the end of time.

This is in truth the very quintessence of Christian faith. God was in Christ. In the historical

figure of Jesus of Nazareth, God Himself has entered into human life. This unique event of history in its full completeness constitutes the crowning vindication of our religious faith and hope in its every aspect. The fulness of Christ is without limitation. It is complete and absolute. In Him men are brought into the very presence of God; and by virtue of His work of reconciliation or atonement, the gulf which sin has created between man and God has been bridged. There is the assurance of Divine forgiveness and eternal salvation, in the words of the Te Deum, He has opened the kingdom of heaven to all believers.

Such is our faith. It is a faith based on the witness of the New Testament and confirmed in Christian experience through many generations. There is nothing distinctively Presbyterian about it; nor is there anything distinctive in our attempts to set forth the substance of this faith in doctrinal formulae.

The ancient creeds bear witness to the concern of the early Church for a truly Christian conception of the person of Christ; and the fathers who framed these documents deserve the lasting gratitude of all Christian people, even though, as is inevitable with the march of time, the terminology and thought-forms which they employed are for the most part strange to us today. The important matter however is to see, behind their language, what in their own way they were trying to say, namely, the truth about Christ

which in its content never changes, though it may find expression from time to time in varied form, each generation endeavouring to state this truth in language which will have meaning for its own people.

Interestingly enough, we find no such precision, so far as the creeds are concerned, in the matter of a doctrine of the Atonement. The *fact* of course is recognized consistently. But there is no such thing in existence as what might be called a universally recognized, orthodox doctrine of the Atonement. The simple statement that Christ died for our sins has been considered to be sufficient. The subject however has received the reverent attention of Christian scholars through all the centuries; and the result has been a number of theories or doctrines, all designed, by the aid of various analogies drawn from the field of human experience, to explain in some measure the redemptive significance of the Cross and the relation between the death of Christ and the forgiveness of the sins of men.

Such labour has been of great value. And, as is the case with all phases of Christian theology, it must be continued from one generation to another. It is clear that if the gospel of the Cross is to be proclaimed effectively, it must be proclaimed in such a way that earnest and thoughtful people can see something of its meaning. We must speak to men in the language of our time, declaring the eternal truth of the gospel in a manner which will satisfy not only their best

moral demands but their best intellectual demands as well. The preaching of the Cross is still the primary concern of every ambassador of the gospel.

The very sublimity of this theme however renders it impossible to compress its full truth into any neat doctrinal formula. The great fact that God was in Christ, reconciling the world unto Himself, transcends all our attempts to explain it by the aid of any thought forms which we can employ. Apprehension of this truth, when all is said, is fundamentally a matter of experience. It is knowledge which can come only through the mediation of the Holy Spirit; and it is the knowledge which is able to make wise unto salvation.

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* (*The Rule of Faith, page* 203.). *Just in proportion as we are sure of Him do all other uncertainties cease to matter. Our faith in God is the bed-rock foundation upon which everything else must rest.*

OUR FAITH IN THE HOLY SPIRIT

THERE is probably no article of the faith regarding which Christian people in general are more vague and uncertain than that in which we declare our belief in the Holy Ghost or the Holy Spirit. "The doctrine of the Holy Spirit and the Church's faith in Him," observes C. E. Raven, "have long been the most obscure elements in Christian thought and practice." (The Creator Spirit, page 1.)

It may be said indeed that this obscurity has marked the course of Christian thought throughout its entire history,—a fact which may seem somewhat surprising in view of the prominence given to the Holy Spirit in the New Testament itself, but which is after all, in some measure at least, understandable.

In the case of the very earliest Christian believers, it was experience and not doctrine in which they were chiefly interested. So far as the Holy Spirit was concerned, it was not so much a question of believing as of receiving the Spirit. And when they came later to think out the implications of their faith,—to consider how their Christian convictions, born of intense and vivid personal experience, were to be made consistent with one another and with their basic conviction of the oneness of God,—they found

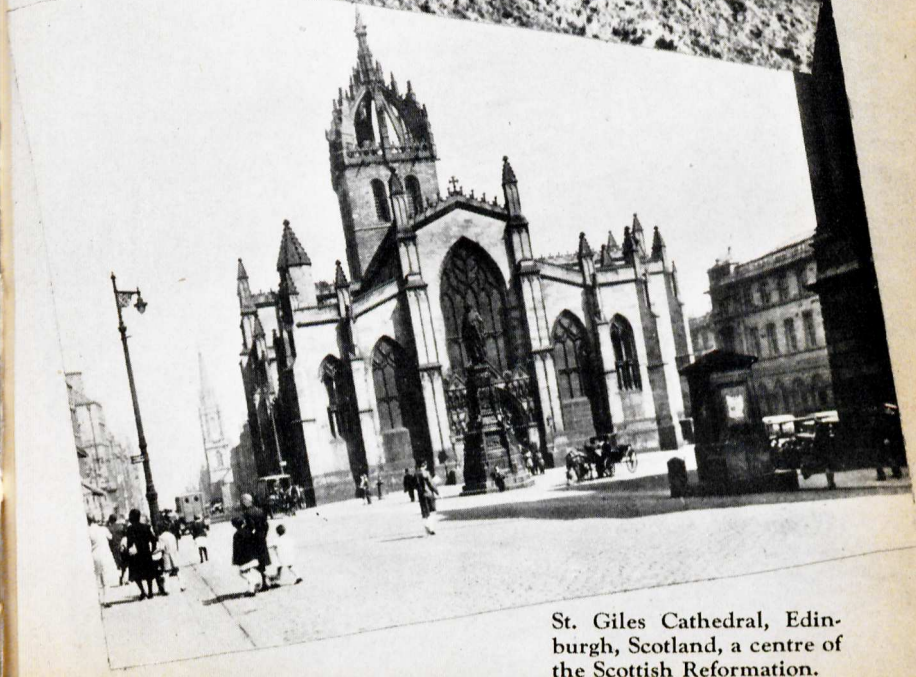
themselves so completely engrossed with the problem of the person of Christ that comparatively little attention was given to a doctrine of the Spirit. One has only to read the ancient creeds to see how true this is.

There is also to be taken into account the reaction of the early Church to the Montanist movement of the second century, a movement designed to recapture for the Church of that day something of the intense spiritual fervour of an earlier time, but which quickly became discredited in the eyes of the Church as a whole, mainly because of its inability to distinguish between inspiration and ecstasy and its tendency to put a premium on extraordinary and sometimes grotesque external manifestations of extreme emotion. This tendency to associate inspiration with ecstasy and emotional frenzy undoubtedly reacted to move the Church to an extreme position in the other direction, until the inspirational work of the Holy Spirit was practically confined to the witness of Holy Scripture and to the regularly appointed and ordained ministry of the Church, these being the only recognized channels through which the Holy Spirit could accomplish his work.

The effect of all this has not entirely disappeared, even today. And there is much need that we should view this cardinal Christian doctrine in its proper setting and see it against its rich New Testament background.

Restricted and impoverished ideas regarding the nature and work of the Holy Spirit have sure-

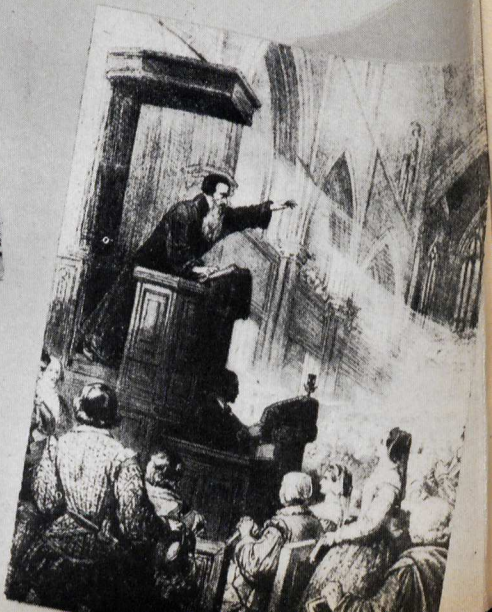
A view of Iona Abbey, Scotland, the centre of the mission of St. Columba.



St. Giles Cathedral, Edinburgh, Scotland, a centre of the Scottish Reformation.

Monument to the four Reformers at Geneva, Switzerland; Farel, Calvin, Knox and Beza.

The Cathedral of St. Peter's at Geneva, Switzerland, a Reformation centre, where Calvin preached and taught.



John Knox preaching in St. Giles, Edinburgh.

ly no warrant in New Testament teaching. The work of the Spirit is not accomplished according to any narrowly proscribed method. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." (John 3:8.) Moreover, this witness of the New Testament has been abundantly confirmed in the experience of multitudes of devout and saintly souls in every generation. The important matter after all is not that of method, which we may never be able to explain, but actual results in the fruits of the Spirit made manifest in human lives. These are the evidences of His presence and power, and we know that this power is the power of God.

Thus we acknowledge the Holy Spirit as included in the Christian conception of God. The Holy Spirit cannot be thought of as some intermediate agency between God and man. He is God Himself, considered in that aspect of His being and activity which has to do with the world, especially with human life. He is the immanent God, and the ultimate Source of all power and truth.

It is in fact our assurance that the Holy Spirit is a spirit of truth which confirms our conviction of the completeness and finality of the Christian revelation. For it is His work to guide men to an ever clearer apprehension of the fulness of the truth as it is in Christ. "He will guide you," said Jesus, "into all truth." (John 16: 13.) And

because this is so, we are warranted in our conviction that He whose truth has stood unchanged through all the revolutionary changes of two thousand years, and whose gospel still commends itself to the best thought of men as the only message of salvation for a distressed and bewildered and sin-cursed world, is indeed the Light of the world and the Saviour of men, and will be known to be such so long as the world endures.

IT WILL be seen then why we acknowledge the Father, the Son, and the Holy Spirit as embraced in the unity of the Godhead. The truth contained in the Christian doctrine of the Trinity is indeed a truth most difficult to express in words; and to many it may seem as if the attempts which have been made to do so have tended more to the confusion than to the enlightenment of Christian people generally. Be this as it may however, the fact remains that the doctrine of the Trinity does stand for a truth which is a very vital part of a full Christian faith; and the important matter is to appreciate what that truth is, whether we are able to find a satisfactory doctrinal formula for it or not.

The early fathers who framed the doctrine of the Trinity deserve the lasting gratitude of the Church, both for their clear perception of the truth which it was so necessary to safeguard, and for the doctrinal statement which they produced. There are difficulties certainly in trying to understand what the doctrine of the Trinity, stated in its classical form, attempts to express. These difficulties are due in considerable measure to sheer poverty of language. But nevertheless, however inadequate the statement itself may be, there is truth behind it which is of precious val-

ue, and to which Christian experience continues to testify through all the ages.

It must always be remembered that this doctrine has its roots, not in metaphysical curiosity and speculation, but in the living experience of Christian believers. The early Christians knew that through Christ they had entered into a new and richer conception of the being of God. It was a knowledge born of personal experience. And it was necessary that some attempt should be made to give verbal expression to this sublime truth, while continuing to testify to their monotheistic faith. For Christianity is not a polytheistic religion. Trinitarianism is not Tritheism. Christian believers do not worship three Gods but one. And yet, the full truth of the being of God must make room for all that has been revealed to men in the light of Jesus Christ.

What we have primarily in mind therefore when we speak of the blessed Trinity is simply the fulness of the Christian thought of God. Mental perplexities associated with the doctrine itself should not be allowed to obscure the truth for which it stands. The late Dr. William Adams Brown has expressed the worth of this doctrine for Christian faith in the following noble and impressive words. He says: "It is at once the most concise and the most complete statement of the Christian faith, gathering into a single phrase all the richness of content which has entered into the thought of God through the Christian experience of redemption." (Christian Theology in Outline, page 163.)

OUR FAITH IN THE CHURCH

WE INHERIT an exalted doctrine of the Church traditionally. The theologians of the Reformation period, and Calvin in particular, were greatly concerned for a proper understanding of the nature of the Church, and regarded this as a very vital consideration. Evidence of this interest is seen in the Westminster Confession of Faith itself, where the Church is said to consist "of all those throughout the world that profess the true religion, together with their children, *and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which* there is no ordinary possibility of salvation." (Chapter 25: 2.)

Here indeed is a "high" doctrine of the Church. It is not of course distinctively Presbyterian. In fact, it is probably fair to say that Presbyterians, generally speaking, have failed to appreciate fully and adequately that this is a part of their doctrinal heritage. At any rate, this exalted idea of the nature of the Church has tended to remain on the outer fringe of theological interest, while the centre of the field has been occupied with other interests. Contemporary events and conditions however are driving us back to this point and compelling us to think out and define our position; and this is bound to be from every standpoint a wholesome and profitable discipline.

It is true that we affirm our belief in the holy catholic Church. But is it too much to suggest that for many of our Presbyterian people this is a somewhat hesitant and dubious affirmation, or at best an affirmation made without much real enthusiasm? If such is indeed the case, it is unfortunate for many reasons. It is a matter of urgent practical importance that we should learn to think worthily of the Church, not only in fidelity to our Reformed tradition, but what is of much greater importance, in fidelity to the teaching of the New Testament itself.

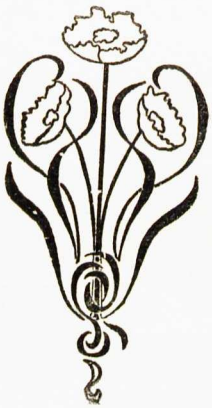
It must never be forgotten that the reformers did not think of themselves as withdrawing from the Church, to band themselves together in a voluntary association of their own, which would somehow be regarded as a new Church altogether,—a Protestant Church, dating from the days of the Reformation. Their avowed aim was to *reform, rebuild* and *restore* the one and only Church of which we can conceive, the Church of the living God, and to re-establish it solidly upon its New Testament foundation. And amid all the controversy of the time, they never lost sight of this objective, nor of its implications for Christian faith. Their concern regarding the errors of Romanism and for the salvation of individual souls led them back, logically and inevitably, to a prior concern for the Church, which is and must always remain in the nursery and school of Christian faith, "the mother" as Calvin says, "of all those who have God for their Father." (Institutes, Book IV. 1:1.)

The practical importance of a correct and well-informed emphasis here is obvious enough, especially when we think of the challenge presented to the Christian Church by the world of our own day. This idea of the Church, one and undivided, the foundation of which is Jesus Christ her Lord who also by His Spirit dwells continually within her walls,—the Church against which the very gates of hell shall not prevail,—is a long way removed from the all too prevalent vague and ill-informed notion that there can be any number of churches, each one of which is simply a voluntary association of individual believers, who having somehow found Christ for themselves and by themselves, so to speak, are grouped together with those of similar persuasion on points of doctrine, church polity, and the like, and who can stay together only so long as these conditions continue.

Schism, division and disintegration are the only possible result of such a perverted notion of the Church's essential nature. History provides plenty of melancholy examples of this very thing, and continues to do so, even today. This in fact is what lies behind and is responsible for sectarian and separatist movements of all descriptions; and it has no place whatever in the best Presbyterian tradition.

Denominations indeed have their place in the Christian fellowship, as regiments in any army. But there is no place for *denominationalism*, which is quite a different thing. And the more

fully this is recognized, not by our own communion alone but by all Christian communions, the better it will be for the cause of Christ and the well-being of the world in these portentous days.



OUR FAITH IN THE LIFE EVERLASTING

NO SUMMARY, however brief, of the essence of our faith can ignore its eschatological content. The Christian hope for all that lies beyond this present life is not something added or appended to the proper content of Christian faith. It is rather a constituent part of that faith itself. We are dealing here with something which belongs essentially to Christian faith and which is necessary to its completeness. And once again, when considered against the background of present-day conditions in the world, with the shaking of foundations which has taken place in our time, and the widespread concern and anxiety for the future, it is clear that the whole subject is one of timely and practical importance.

It may not be out of place at the outset to make the rather self-evident observation that in speaking of that which is still to be,—of events which lie in the future, whether in this world or in a world to come—it is proper and fitting that we should do so with caution and reserve, not attempting to be wise beyond what has been revealed, nor indulging in undue dogmatism in matters of detail.

There are in fact two extreme positions in this field, both of which ought to be avoided. On

the one hand there is the extreme of unhealthy speculation about the future. This is based usually upon the apocalyptic writings of Holy Scripture, with their wealth of imagery and figurative language. Starting with the assumption that these writings do in fact provide us with a divinely authenticated account of future history to the end of time, and that this history may be discovered and read beforehand if only we can find the proper key to decipher the divine message, many misguided people have toiled prodigiously at this futile task. And such speculation never fails to appeal to a certain type of mind.

It may not always be perceived that the appeal here is basically not to any religious concern at all, but rather to that perverse element in human nature which is so constant and universal, and of which fortune-tellers and sooth-sayers are so well aware,—that innate desire to lift the veil and peer into the future. There is no warrant for anybody to suppose that this natural and not very noble curiosity may, by exercising it in the field of Christian eschatology, be somehow sanctified and lifted to a level where its satisfaction becomes almost the main religious interest.

On the other hand, there is the extreme of complete indifference. Because it may not be possible to answer all the questions relating to the future life and man's final destiny, because it must be admitted that here we have to be content with a considerable measure of Christian

agnosticism, there is always the temptation to put the whole matter aside and to conclude that no convictions are warranted at all.

Such a position however represents a partial abandonment of the Christian faith. It is true that our knowledge here is partial and incomplete, but it is valid knowledge nevertheless, so far as it will carry us, and it covers everything which it is vital that man should know. This is not a subject upon which our lips are sealed, and where devout and earnest people, with a legitimate interest in the matter, must be left to the mercy of extremists and fanatics for their instruction.

Here as elsewhere in the realm of faith, the ultimate basis for our assurance is our conception of God. The only ground for any hope at all concerning the future is faith in Him. This is its only solid base. And just in proportion as the believer is sure of God is he sure of the future also, whether it be here in this world or in the world to come. Those who really know God as He is revealed in Christ can never question the validity of their faith in this respect. Unanswered questions may still remain, but they know that in a universe like this, it is simply unthinkable that there should be nothing whatever to be taken into account beyond what lies within the realm of our present human experience. And because of the light which Christ, in His life and death, has thrown upon it all, they know also what it is that lies behind the veil.

It is eternal life, the gift of God through Jesus Christ, who has brought life and immortality to light through the gospel.

Such in essence is the content of Christian faith and hope for the future. It is the message of Easter; and the popularity of this great Christian festival is in itself an evidence of its appeal to the deepest and best in human hearts.

Associated with this Christian hope are several themes, such as the Second Advent, the Millenium, the Final Judgment, Future Punishment, which it would be aside from the present purpose to explore. One final word however may be said regarding the Christian doctrine of the Resurrection, especially since, in the words of the Apostles' Creed, this belief is linked with the belief in everlasting life. "We believe in the resurrection of the body and the life everlasting."

What is really affirmed in this statement of belief is the conviction that the human personality in all its completeness will survive death, that even though a man die, he shall indeed live again; and this means that the *whole* man will live again, and not just some part of him. Everything that makes a person what he is must be included. This is what is affirmed in the doctrine of the resurrection of the body; and this is all that is affirmed.

The fact is that man as we know him here is actually an indivisible unit. His body, and his soul or spirit, are so closely and intimately related

in their functioning that they cannot be separated. Both together make the man what he is. He cannot be fully explained in terms of either one. And thus, the conviction that human personality will survive death,—that the whole man will live again—is expressed by the doctrine of the resurrection of the body.

By remembering this central emphasis in the doctrine of the resurrection, many perplexing difficulties which have presented themselves in connection with the doctrine simply disappear. Let it be said emphatically that the Christian doctrine of the resurrection is by no means the crudely materialistic absurdity which it is sometimes represented to be. In point of fact, the idea that the actual physical body which decays and returns to the dust is somehow to be reassembled in the future and then invested with a deathless quality, is not only an idea which puts a terrific strain on the power of human credulity, but one which is expressly repudiated in Scripture itself. In I Cor. 15, it is declared explicitly that flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption. The apostle speaks of the resurrection body as a "spiritual body," not identical with the present physical body,—not indeed a physical body at all—and yet not unrelated to it. Whatever the nature of the spiritual body may be, it is adequate to maintain and preserve personal identity. The apostle suggests that its relation to the physical body may be thought of as somewhat

analogous to that between the ripened grain and the original seed sown in the soil, while recognizing that the analogy is an imperfect one, and that what the exact nature of the spiritual or resurrection body may be, no one can tell.

This however is not of any vital significance. The important matter is to grasp the essential idea behind it all, an idea which the apostle after all does manage to make quite clear, and which appears again in II Cor. 5:1, in the figure of the house not made with hands, the spiritual and eternal habitation which will replace the earthly house of this tabernacle when it is dissolved and returns to the dust. It is simply the assurance of life, not in some attenuated form, but in all its fulness, beyond the grave. And this is the essence of the doctrine of the resurrection of the body.

ADDENDUM

WHEN the apostle Paul was nearing the end of his life, he gave a very significant testimony. Looking back over his eventful career, he found particular satisfaction in the reflection that through all that had befallen him he had kept the faith. This he regarded as his most important achievement; and undoubtedly he was right in his judgment. This is what has given him his enduring place of honour in Christian history. And it is a matter of no less importance today. Indeed it is not too much to say that it is on the keeping of the faith by the professed followers of Christ that our hope for the future of the world depends. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (I John, 5: 4.)